

*A King reigning in Righteousness, and Princes  
ruling in Judgment.*

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# SE R M O N .

Preached before His EXCELLENCE  
**THOMAS POWNALL, Esq;**  
GOVERNOUR,

The Honourable His Majesty's COUNCIL,  
And House of REPRESENTATIVES,  
Of the Province

Of the *Massachusetts-Bay*, in NEW-ENGLAND,

May 31. 1758.

Being the Anniversary for the Election of His Majesty's  
COUNCIL, for said Province.

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By THOMAS FRINK, M.A.

Pastor of a Church in Rutland.

Psal. 2. 6.--- *I have set my King upon my holy Hill of Zion.*

Prov. 8. 15, 16. *By me Kings reign, and Princes decree Justice :  
By me Princes rule, and Nobles-----*

In hoc Reges, sicut eis divinitus præcipitur, Deo serviunt, in  
quantum Reges sunt, si in Regno suo Bona jubeant, Mala  
prohibcant, non solum quæ pertinent ad humanam Societa-  
tem, verum etiam, quæ pertinent ad divinam Religionem.

*August. Cont. Crefcon. Gram.*

Pietate sublata, Fides etiam et Societas humani Generis, et una  
excellentissima Virtus, Justitia tollitur. *Cicero de Nat. Deor'.*

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BOSTON: Printed by S. KNEELAND, by Order of the  
Honourable House of REPRESENTATIVES. 1758.



In the House of Representatives,

June 1. 1758.

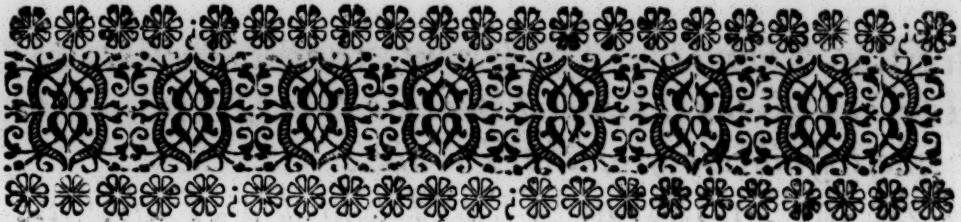
*Ordered,*

THAT Col. *Murray*, Col. *Watson*, and  
Col. *Dwight*, be a Committee to re-  
turn the Thanks of this House to the Rev.  
Mr. *Thomas Frink*, for his Sermon Preached  
Yesterday, before the General Court, being  
the Anniversary for the Election of Coun-  
cellors; and desire a Copy thereof for the  
Press.



T. H U B B A R D, Speaker.





A N

## Election S E R M O N.

THE joyful *Anniversary* is now arrived, the happy Day, on which the *Tribes of the Lord*, the *Heads of the Tribes*, the *Representative Body* of this People, assemble in the *City of our Solemnities*, according to the Royal CHARTER of WILLIAM and MARY, of glorious Memory, to *Elect his Majesty's Council, the second Branch of the Legislature of the Province*.—The auspicious Day is come, when first our Eyes behold with Joy, the *most worthy Representative* of our *most gracious KING*, in the chief Seat of Government, and at the Head of our *Tribes*, *directing, moderating, and ruling*, in the great and important *Religious, Civil and Military Affairs* of the same.— And let us be glad, when they say unto us, Let us go into the *House of the Lord*— Our Feet shall stand within thy Gates, O *Boston*, the *New-English Jerusalem*, whither the *Tribes* go up, the *Tribes of the Lord*, unto the *Testimony of the New-English Israel*, to give *Thanks unto the Name of the Lord: for Here are* set

set the *Thrones of Judgment*, the *Representative Thrones of the House of the British David* — *The highest Judicatory of the Province*.

At the Invitation of the *Honourable House*, One among the *least of Christ's Ministers*, is drawn out of his beloved Obscurity, and stands this Day in the sacred Desk to Preach before the *General Court*— And after solemn Invocation of the Supreme Ruler of the World, in the Name of the Son of God the only Mediator, He humbly asks the Attention of this *August Assembly* to the Sermon on that illustrious Prediction of the Prophet,

ISAIAH, Chap. xxxii. 1, 2.

*Behold, a King shall Reign in Righteousness, and Princes shall Rule in Judgment. And a Man shall be as an biding Place from the Wind, and a Covert from the Tempest : as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land.*

HERE is no Part of the Bible that more deserves the Thoughts of inquisitive Men, than the Writings of the Prophets ; and Persons of very high Endowments, may find sufficient Employment in unfolding the Types and Figures of the Jewish Economy, and in searching into the Depths of the Prophetic Predictions. And the metaphorical Style of the Prophets is very proper to inspire the Minds of the Attentive, with noble Ideas of God's Wisdom and Providence, and to affect

affect us with the most lively Image of the glorious Kingdom of God and Christ, the Happiness of those that shall have a Share in the Triumphs of it, and the Terribleness of the Punishments which are denounced against such as will not have Him to Rule over them.

The Books of the Prophets unfold the Methods of Providence in many remarkable Instances. — Such as— God's Disposal of Kingdoms and Governments, and making Use of wicked Princes and Nations to be the Instruments of his Justice in punishing others, as bad or worse— The gradual Discovery of the Coming of the Messiah, and the several Steps and Advancements by which God introduced his Kingdom into the World, and will still carry it on, 'till the Consummation of all Things.--- And there is a Treasure of heavenly Wisdom contained in the Writings of the Prophets, that can never be exhausted ; and 'tis most reasonable to believe that some Parts of these Prophecies reach to the End of the World ; and 'tis also reasonable to expect, that in every Age, Providence should open some new Scene, which will give further Insight into the Meaning of these sacred Books.--- And to extend the Prophetic Views to the End of the World, seems most agreeable to that Description of God's Prescience, which is given us in *Isaiah*, Ch. 46. ver. 10. viz. That He *declares the End from the Beginning*.--- So that even when the whole Mystery of God's Dispensations shall be finished, it will appear that Nothing is contained in them, but what God hath formerly declared to his Servants the Prophets ; as 'tis expressly affirmed, *Rev. 10. 7.*

*Isaiah*

*Isaiah* deservedly holds the first Rank in that noble Order of Prophets; as he foretells the future State of the Church more frequently and fully than the others, and in the loftiest Language, and boldest Metaphors. --- His supernatural Gift of Prophecy added a new Lustre to the greatness of his Birth, and his liberal Education furnished him with a noble Eloquence, and suitable to the Dignity of his Argument. -- "His Style is great, noble, sublime & florid: He paints Things to the Life, but with the strongest and liveliest Strokes." \*

It has been observed, that the Commentaries on this Prophet fall short of a full Explication of his Book, on Account of his Profoundness of Thought, Loftiness of Expression, and Extent of Prophecy; and therefore may it not be said, that I, so inferior in divine Knowledge, need an Apology for attempting a Sermon on so remarkable a Passage of his Prophecy as my Text, especially on this solemn Occasion, and before so great and learned and honourable an Assembly.

*Isaiah* lived and prophesied under four Kings of Judah, *Uzziah*, *Jotham*, *Ahaz* and *Hezekiah* --- If we suppose (for 'tis not certain) that the Prophecies &c. of this Book are put in the same Order in which they were at first written & published, the Book may be divided into four Parts or Sections. The five Chapters from the Beginning, contain the Prophecies which he made in the Time of *Uzziah*. --- The Vision of the sixth Chapter happened in *Jotham's* Reign; and the following Chapters from the seventh to the thirty fifth inclusive-ly, contain his Prophecies under the Reign of

*Ahaz*

\* *Dupin Can. Scrip. Vol. 1.*

*Abaz.*—And then follows an Account of *Sennacherib's Invasion, Hezekiah's Sickness & Recovery, Chap. 36, 37, 38.* (that History being a Key to open several Passages in the foregoing Prophecies) with a brief Prediction of the Jews Captivity by the Babylonians, on Occasion of the King of Babylon's Ambassage to *Hezekiah &c.* in *Chap. 39.*— And the 40th Chap. and those that follow to the End of the Book, do not only concern the Jews Return from Babylon, and the Restoration and Establishment of their Ecclesiastical and Political State, but also the Call of the Gentiles, the Kingdom of Jesus Christ, and flourishing State of the Church under his Government, and the Prophet describes the future Glories of the Church, with a Loftiness of Expression suitable to the Dignity of the Subject.

And not only in this last Section, but also in the preceeding Parts of this Book, the Prophet in foretelling and describing sundry remarkable Events relating to the Jewish Nation, takes Occasion to set forth the several Advances of Christ's Kingdom in after-Times. And the glorious State of the Church towards the End of the World, when the Fulness of the Jews and Gentiles shall come into the Church, is evidently predicted in the former Part of *Ch. 2.* and in *6, 7, 8, 9.* &c. of the *11th Ch.* and that inimitable Description of the new Face of Things, in *Ch. 35.* cannot with Propriety be applied, in its utmost Latitude, to any other than the *Golden Age of the Gospel, or Millennial State.*

The Prophecies which foretell the Visibility and Universality of Christ's Church, accompanied with perfect Peace, Prosperity & Holiness, cannot with

any Probability, be said to have as yet received their Accomplishment, as, neither have those Predictions, which foreshew the flourishing State of the Jewish Church & Nation in the latter Times.

Moreover, 'tis to be observed, that under the Old Testament, the most considerable Persons and Transactions there mentioned, were typical, and prefigured the State of Things under the Messias. In the Characters given us in the Old Testament of *Moses* and *Joshua*, *David* and *Solomon*, *Cyrus* and *Zerubbabel*, and others I might mention, they are plainly described as Figures of Christ, several Circumstances of their Lives did foreshew the most remarkable Passages of his Life, & the Deliverances some of them wrought for God's People, were Earnests of a greater Redemption to be accomplished by the Messias: And from hence we may conclude, that there is a Resemblance or Correspondence between many of the Transactions mentioned in the Old Testament, and those which should come to pass under the New; and consequently, that the Prophets when they spake of some Events near their own Times, probably had more distant Views, which might reach even to the latter Ages of the World. And it seems to have been a Maxim, in interpreting Prophecies, received among the Jews before Christ's Time, that whenever they observed an imperfect Completion of a Prophecy in the historical Event, which no way answered the lofty Expressions, and extensive Promises, which the natural Sense of the Text imported, then they supposed the Times of the Messiah to be ultimately intended, in whom all the Promises of God are Yea and Amen.

And

And among this kind of Prophecies, *this thirty-second Chapter of Isaiah*, is an eminent Example, especially the former Part of it, in particular the Verses of my Text, and the two following Verses—

My Text, in the primary Sense, is to be understood of *Hezekiah*, and the Princes or Magistrates under him. The Character of that excellent Prince, and the subordinate Rulers, is here exhibited ; but there are several Expressions, particularly those in the 3d & 4th Verses, that relate to happier Times than *Hezekiah* ever lived to see, and therefore we may justly say, that the Reformation made by *Hezekiah*, was but a Shadow or Image of those greater Improvements in Grace and Holiness, which properly belong to the Gospel Times, under the Government of Christ, and the Assistance of his Spirit. *And the Eyes of them that see, shall not be dim, and the Ears of them that hear, shall hearken — The Heart also of the Rash shall understand Knowledge, & the Tongue of the Stammerers shall be ready to speak plainly.* God shall plentifully afford the Light of his Truth, and give them Grace to make a good Use of the Instructions he vouchsafes unto them. Those that are weak in Faith shall come to more perfect Degrees of Knowledge ; and the most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly & intelligibly of God and of their Duty ;—the barbarous Nations being converted to Christ, shall give Praises to God in their several Languages.” \*

And indeed my Text and Context have never yet been fulfilled, since the Coming of Christ, in

\* See *Lowth's Comment.*

8      *An Election S E R M O N.*

their most sublime Sense, nor shall be, until the Millennial State advances, when the Kingdoms of this World shall become the Kingdoms of our Lord and of his Christ. And therefore there is not only a *primary* but a *secondary Sense* of the Prophet to be attended : To which may be added, with Propriety, *an accommodated Sense*, the particular Illustration whereof will comprise all I propose to offer from my Text on this great Occasion.

I. This Prophecy of a King to Reign in Righteousness, and Princes to Rule in Judgment, is *primarily applicable to King Hezekiah, and the Prime Ministers of State under him*, and was fulfilled in Him and Them.

The first King of Israel by God's Permission and Designation was *Saul*. Till this Time, God had governed the Nation by Judges, whom He raised up, & extraordinarily inspired, when he saw Occasion. He reserved to himself the sole Power of establishing Laws, appointing Magistrates, and making War.—*Josephus* (in his Book against *Apion*) makes the Government of the Israelites before they had a King different from all other, which he calls by a new Name ΘΕΟΚΡΑΤΙΑ (a Greek Word made by him to express the same) *Theocracy*, that is, the Government of God. For God exercised the supreme Authority among them by his express Command.

On Occasion of the bad Conduct of *Samuel's Sons* (their taking Bribes & perverting Judgment) the Elders of Israel came to *Samuel*, and demanded a King to be set over them, like the other Nations, 1 *Sam. Ch. 8. ver. 1, — 4.* God is offended  
at

at it as an interpretative throwing off his Authority, who was their King, but tells *Samuel* to consent to their Demand, v. 7. at the same Time, ordering him to shew them the Manner of the King that should reign over them, v. 9. (which *Samuel* faithfully relates to the Elders, v. 11--17.) that they might know what Kind of Government they chose in Stead of God's. *Samuel* from God gives them a Description of a most arbitrary and tyrannical Government, such as the Kings of the Nations had acquired, for they desired such a King as their Neighbours had, who were all under the absolute Dominion of their Princes, which is called by *Aristotle* (Polit. Lib. 5.) a Despotick Government.

The People of Israel had hitherto lived under Governours, raised up by Divine Instinct, who had exacted no Tribute from them, nor put them to any Charges. With which Government they being not contented, but desiring to have a King like other Nations, that should live in Pomp and Splendor, and keep standing Forces about him, to be ready to resist any Invasion: *Samuel* informs them, what it was they desired, that they might consider, when they understood it, whether they would persist in their Choice: If they would have a King magnificently attended, then he tells them, the King will take their Sons, and put them in his Chariots, &c. v. 11. If they would have him keep up constant Forces, then he must appoint them for Colonels and Captains, and employ those in his Wars, who were wont to follow their Family-Busines, ver. 12. And since after the Manner of other Kings, he must keep a stately Court, they

10      *An Election SERMON.*

they must be content that their Daughters, (*ver. 13.*) should serve in several Offices ; which the King would think below the Dignity of his Wives and Daughters. Many Ministers also in several Employments both in War & Peace, must have Salaries to support them, which must be paid out of their Fields and Vineyards, *ver. 14.* For which Services, he tells them, the King will expect the Tenth of all belonging to them, that he may maintain his Royal Expences, *ver. 15, 16, 17.* In one Word, if they will have a King, he must be maintained, after a royal Manner, out of their Estates.\*

Far be it from us to suppose, that *Samuel* here speaks of a just and honest Right of Kings to do these Things, for their Right is quite otherwise described in that Part of *Moses's Law*, which concerns the King's Duty, in *Deut. Ch. 17. ver. 18, 19, 20.* *Moses* there commands, that the King, when he sat on the Throne, should write him a Copy of the Law in a Book from the Original, or authentick Copy in the Sanctuary, under the Custody of the Priests, and that he should diligently study it, and learn his Duty therefrom, that he might be preserved in the true Religion, and be acquainted with his whole Duty, and perform it accordingly : not imagining himself to be above all Laws, nor slighting his Subjects, but taking due Care to promote their Happiness.

God had given Israel in the Wilderness, a Body of Moral Political and Ecclesiastical Laws, when he formed them into a National Common-Wealth and Church, or Political and Ecclesiastical State, and their Kings are by *Moses* enjoined to govern them-

\* *Puffendorf de Rebus Gestis Philippi in Patricks Comment.*

themselves and their People by these standing Laws.

From what is said in the latter Part of the 20th Ver. (*To the End that he, that is, the King may prolong his Days in his Kingdom, he and his Children in the midst of Israel*) it appears that God intended to establish a successive Right in that Family, to which he gave the Kingdom, if they continued in a constant Observation of his Laws.

*Saul* their first King, disobeyed God, and disregarded his Laws, and therefore the Kingdom was taken from his Family, and given to *David*, who was a strict Observer of the Divine Laws (except in the Matter of *Uriah*, which Sin on his Repentance, God pardoned) and the Kingdom was transmitted to his Son *Solomon*. He, tho' highly favoured of God, yet in sundry Instances rebelled against him, and trampled on his Laws. For he not only gave himself up to the wanton Embraces of many Women, but of many strange Women, such as were not Israelites by Nation or Profession, but of idolatrous Nations, with whom the Lord had expressly prohibited Israel in general, but more especially their Kings, to contract Marriage; and by their Allurements, he was seduced to worship filthy and abominable Idols of the Neighbour Nations. And in Punishment of his Idolatry and Apostacy, God rent away ten Tribes from his Son *Rehoboam*, & gave them to his Servant *Jeroboam*, the first Founder of the new & distinct Kingdom of Israel. God says, *Solomon's* Son shall have one Tribe, for his Servant *David's* sake, and *Jerusalem's* sake, which he had chosen. 1 Kin. Ch. 11.31,32.—  
*That David my Servant may have a Light always before me*

*me in Jerusalem*—ver. 36. By a *Light*, is meant a Succession of Kings. *Asa* & *Jehosaphat* only of all the Kings of *Judah* from *Solomon* to *Hezekiah*, had the Character of pious and virtuous Kings, and tho' God in strict Justice might have rent the whole Kingdom from the Family of *David*, when they turned aside from God & Obedience to his Laws, yet for his Oath's sake to *David*, he continued the Kingdom in his Family, and to his Posterity, and thereby *Jerusalem* was preserved, and continued the Place of Worship, according to the Divine Institution.

King *Abaz*, the Father of *Hezekiah*, was a very impious Prince, yet when the King of Israel and the King of Syria, were in a Confederacy to cut off the Royal Family of *Judah*, God remembred his ancient Promises to *David*, and sent *Isaiah* to assure him, that their evil Counsel should not stand, or come to pass. See *Isai. Ch. 7. ver. 3—7.* The House of *David* was exceedingly moved at that Time, ver. 2. God offers *Abaz* a Sign (which he himself should chuse) of the Truth of what he had declared and promised, ver. 10, 11. but *Abaz* refused to ask a Sign, because he was in Despair, and disbelieved God's Word, ver. 12. *Isaiah* thereupon directs his Speech to the Royal Family in general, to comfort them under dismal desponding Apprehensions, and assures them that God's Promises to the Family of *David*, should never fail, but should have their full and final Completion in the *Messias*, who should be born of a Virgin, ver. 13, 14. This Prophecy, concerning a Virgin's conceiving and bringing forth *the Emanuel*, (God with us) was now delivered to raise and

and support the drooping Spirits of the House of *David*, who seeing so great a Force armed against them, were under terrible Apprehensions of their utter Extirpation near at Hand, from which this Prediction did relieve them, by giving Assurance, that their House should stand and continue, 'till this promised *Emanuel* should be born of their Race.

*Ahaz*, instead of being reformed by the Mercy of God in breaking the Confederacy of the two Kings, became more wicked than he was before, for he cleaved to the worst Abominations of the heathen Nations round about him. See 2 *Chron.* Ch. 28. ver. 2, 3, 4. And therefore God for his Punishment, brought upon him again the two confederated Kings, from whom he had delivered him the former Year, who made terrible Havock and Destruction. See ver. 5, 6. and soon after the Land was invaded by the Edomites and Philistines, and exposed to their Ravages. After all this he continued hardened in his Impiety, and would not seek to God, nor turn from his wicked Ways, but putting his Confidence in Man (and not in God) engaged the King of Assyria, by a sacrilegious Present, to come for his Assistance, who rather distressed than helped him.

After this, he gave himself up to Idolatry, and worshipped the Gods of the Syrians, as well as of the other Nations, and filled Jerusalem and Judah with Idols, and their Altars.

And upon the whole it is evident that the Reign of *Ahaz* was a most calamitous Time, and the People of Judah and Jerusalem were in an evil State, and all Things considered, a more dismal

Scene was open'd than ever before. He who apostatized from God, and bid open Defiance to His sacred Institutions, 'tis easy to suppose, did conduct in Violation of the political or civil Laws, as well as the Moral and Ecclesiastical.—He reigned in Unrighteousness, & the Princes or Magistrates under him, by his Command, or wicked Example, ruled with Injustice. In Addition to the Calamities of War and Devastation from without by foreign Armies, Tyranny and Oppression were triumphant within.

Now in this gloomy and tempestuous Time, the *Prophecy of my Text and Context* is published by *Isaiah*, in the Name of the Lord, to support the sinking Spirits of his People, to raise in them a comfortable Hope, and to give them a joyful Prospect of a Time soon to come, when God would graciously give them a religious and righteous King and good Magistrates, under whose wise and just and mild Administration of Government, they should have some Respite, and be protected and saved from the terrible Evils that hitherto had come upon them, and almost overwhelmed them.

This Prediction is introduced with a Word demanding Attention to what should be spoken, as a Matter of great Importance for the People to hear and understand—*Behold—a King shall reign in Righteousness, and Princes shall rule in Judgment—* “Under the Government of so good a King as *Hezekiah*, inferior Princes and Magistrates shall execute their Office with Integrity and Faithfulness.”†

Righteousness

† *Louth's Comment.*

Righteousness and Judgment are often used in Scripture the one for the other, and to express the same Thing, and yet we may suppose that sometimes they express Ideas distinct or somewhat different.

The 72d Psalm Beginning may be considered as a parallel Place with my Text—*Give the King thy Judgments, and thy Righteousness to the King's Son*, ver. 1. As if *David* had said, “ O God, bestow upon *Solomon* (who now sits upon my Throne) such a right Judgment in all Things, and such Uprightness and Integrity of Heart, that he may govern thy People according to thy Laws, and tempering Justice with Mercy, may be a worthy Successor of me.” *He shall judge thy People with Righteousness, and thy People with Judgment*, ver. 2. q. d. “ He needs thy special Guidance & Assistance, by which he may be able to administer all Affairs with such impartial Justice and Clemency, that his poorest Subjects may be as dear to him, as they are to Thee ; and recover their Rights, or be preserved in them, from the Power of those who would oppress them.” ‡

It follows in the second Verse of my Text, *And a Man shall be as an hiding Place from the Wind, and a Covert from the Tempest, as Rivers of Water in a dry Place, as the Shadow of a great Rock in a weary Land* : That is, “ This Man the Prince, the King, shall be a Refuge to us, when the Storms of Calamities overtake us, or the Oppressions of our Enemies, like excessive Heat, do scorch and consume us.” \* A like metaphorical Expression we have in *Isai. 25. 4.* directed to God the great King—

C 2

For

‡ *Bp Patrik's Paraphr.* \* *Lowth's Comment.*

*For thou hast been — a Refuge from the Storm, a Shadow from the Heat, when the Blast of the terrible Ones is as a Storm against the Wall.*" Which may be apply'd to the Protection and Deliverance which God vouchsafed to the Jews from Sennacherib and his Army.

" The Prophet compares the Oppressions of those Strangers & Infidels to an excessive Drought which parched up every Thing, & ver. 5. He says, God will over-shadow his People, and protect them 'till this Tyranny be overpast." A like manner of Expression we have in Ch. 4. 6. *And there shall be a Tabernacle for a Shadow in the Day-Time from the Heat, and for a Place of Refuge, and for a Covert from Storm and from Rain.* That is, God will protect his People, defend and secure them from Calamities, Oppressions and afflicting Evils.

When *Hezekiah* set on the Throne, he reformed the Abuses and Evils that had sprung up and flourished in the Reign of his Father : And whereas *Shebna*, who had not a good Character, was *Prime Minister of State* in the Reign of *Ahaz*, this King removed him, and put *Eliakim*, in his Place. Compare *Isai. 22. 15.* with *Ch. 36. 3.* This *Eliakim* was a *Father to the Inhabitants of Jerusalem, and to the House of Judah*, i. e. had a tender Care of those who were under his Government, *Ch. 22. ver. 20, 21.* — *He was a Prince that ruled in Judgment.*

The King began his Reign with the Reformation of Religion ; he opened the House of God, and restored the true Worship of God, according to the Divine Law ; he ordered the Priests and Levites to attend their Duty at the Temple. He caused his Father's idolatrous Altar to be removed,

ed, and restored the Lord's Altar to it's Place, and purged the Temple of all other Pollutions, with which it had been profaned.— The House of God being sanctified, the King, the Rulers and great Men of his Kingdom went thither, with the People, and offered Sacrifices of Atonement & Peace-Offerings. And the Service of God was fully restored, as it had been performed in the purest Times.

And the King called the People together from all Parts of the Land, to solemnize the Passover, at which there was a very great Congregation— and was the greatest Passover that had been kept for many Generations past:— and when this Solemnity was ended, by the Command and under the Direction of the King, the People went out into all the Coasts of Judah and Benjamin, and brake the Images in Pieces, and cut down the Groves, and threw down the high Places and the Altars, and utterly destroyed all the Monuments of Idolatry, which were found in Jerusalem & Judea, and the Coast thereof; and those of the other Tribes, on their return home, did the same in all other Parts of the Land; and so the true Worship of God was universally restored. And even the brazen Serpent made by *Moses* in the Wilderness, was not spared; which had been (in the Times of Corruption and Apostacy) made an Object of idolatrous Worship.— Thus *Hezekiah* reigned in Righteousness, according to the Divine Law.

And not only was he *a religious and righteous Prince*, but he was *a Father of his People*, in providing for their Defence against the Assyrian Army.

When

When Jerusalem was threatned with Invasion by *Sennacherib*, the King appeared in the Character of a *courageous* and *magnanimous*, as well as *faithful Ruler*. He made all manner of Preparations for the Defence of the City and Annoyance of the Enemy, in Case of a Seige. He caused the People to be enroll'd and marshal'd, that were able for the War, and placed over them Captains of Experience, to instruct them in all military Exercises, and to lead them forth against the Enemy. And above all these Preparations for Defence, he put his Trust in God, as appears by that excellent Speech he made to the *military Officers*, 2 Chron. 32. 7, 8. *Be strong and courageous, be not afraid nor dismayed for the King of Assyria, nor for all his Multitude that is with him, for there be more with us than with him — with him is an Arm of Flesh, but with us is the Lord our God to help us, and to fight our Battles.* — And 'tis said, *The People rested themselves upon the Words of Hezekiah*: i. e. relied upon what he said, as if it had been spoken to them by God himself. And God rewarded *Hezekiah's* Piety and his religious Regard to the Law of God in his Administration of Government, with a prosperous Reign, and a very signal Deliverance from the violent Attempts of the Assyrians; for when the Army was on a full March towards Jerusalem, with a Purpose to destroy the City & Inhabitants, God sent a terrible Destruction upon them, 2 Kin. 19. 35.

And upon the whole, 'tis evident, that this pious and *righteous Prince*, under God, was a *hiding Place from the Wind, a Covert from the Storm of War, and Devastation thereof*, as refreshing Waters to the thirsty, as a *Shadow of Defence* from the violent and

and scorching Heat ; a Protector & Defender of his People from the destructive Evils, with which they were threatned.

And this King of Judah is exhibited as a Pattern of Piety and Justice, exerted for the Honour of God, and his Laws, and for the Safety & Felicity of the People under his Government : He is set forth as a Pattern, for the Imitation of all Christian Kings. Religion, in the first Place, ought to be the Concern of every Christian Prince. He that ruleth over Men, *must rule in the Fear of God*, 2 Sam. 23. 3. i. e. in the exact Observance of all the Divine Laws. And accordingly (as you have heard) Kings were enjoined to copy out the Law, and read therein all the Days of their Life, (*Deut. 17. 19.*) that they might have a Sense of Religion and Piety on their Hearts, and manifest it in their Practice. *Hezekiah* was eminent for Piety towards God, and a zealous Regard to his Laws and Worship, and therefore he *reigned in Righteousness*, and the *Magistrates under Him*, ruled *in Judgment*. His Eyes (as *David's*) were upon the faithful of the Land, to dwell with him. i. e. to be of his Council, and he chose them who were of a perfect Way, (i. e. honest & upright) to serve him in the Administration of Government. All good Kings are mindful of God and his sacred Laws, and they think themselves obliged to promote the religious Observance due thereunto.—It is the Province of Rulers to be Patrons of Religion, to be *nursing Fathers* of the Church. And God is pleased to shower down his Blessings upon pious Princes, and He makes them great Benefactors to the People. A People are

are safe and happy, by the Favour of Heaven, under Rulers who, above all Things, have a strict and zealous Regard to the Honour of God and Obedience to his sacred Institutions.

And now, having considered the primary Sense of my Text, in Application to King *Hezekiah*; it follows,

II. To shew, that there is also a *secondary Sense* of the Words to be attended, for the fuller Illustration of them.

This *Sense* is very evident in a great many Prophecies of the Old Testament. It is called a *secondary Sense*, not as if it were less principally intended by the Prophets, but rather with Respect to the Time, because it is the last and ultimate Completion of their Predictions: Which is also called the *mystical* or *figurative Sense*, by which is meant a more remote, but a natural and necessary Signification, in Contradistinction to the *literal* or immediate Signification, which is a Type or Figure of the other. "All Types or Figures being to have a Respect to the Things figured; if we consider them as Figures, we speak at the same Time of that which they represent; so that which is said, has necessarily two proper and natural Senses; one that agrees to the Figure, and another to the Thing figured: Sometimes the Figure is more evidently spoken of than the Thing figured, but sometimes also such Words are purposely chosen, as agree better to the Thing figured than the Figure, to shew that what is said is but a Figure, and ought not to be rested in. The Old Testament is a Figure of the New, and all those Things which befell the Jews, were Figures of whatever

ever should happen to Jesus Christ, and his Disciples." †

The Apostle *Paul* thus expresses himself, in *1 Cor. 10. 11.* *Now all these Things happened unto them for Examples, or Types or Figures* (*τύποι*) according to the Greek, speaking of *Israel's* being under the Cloud, and passing thro' the *Sea* &c. and their eating the *Manna* and drinking *Water* out of the *Rock*; all which were *Types* or *Figures* of *Gospel spiritual Blessings*. See *ver. 1—4.*

" But tho' the chief Persons, and principal Events of the old *Testament* are *Figures*, yet some are more evidently such, and others more obscurely; some are written only as *Histories*, and left to be interpreted, and others are written so that we may plainly see they are but *Figures*, and their *Relation* naturally and necessarily carries the *Mind* to something more *lofty*: Such are many of the *Prophecies* of the old *Testament* concerning *Jesus Christ*, and his *Church*: They are capable of two *Senses*, that of the *Figure*, and that of the *Thing figured*; this latter is not an *arbitrary*, but a *proper and necessary Sense*, because the *Words* themselves shew that the *Design* of the *Writer* was to represent by a *Figure* something more *sublime*. As for Example, when the *Kingdom* of *David*, and the *Marriage* of *Solomon* is spoken of in such *lofty* and *magnificent Terms*, tis visible, the *Writer* intended to speak of something more *sublime*; i. e. of the *Kingdom* of *Christ*, and his *Union* with the *Church*, to which what he says of the *Kingdom* of *David*, and the

D

Marriage

† *Dupin's Canon of Scripture*, Vol. I.

Marriage of *Solomon*, much more naturally agrees."†

And of this Kind is the Prophecy of my Text and Context, which tho' *primarily* relating to *Hezekiah*, and the Jewish Church and State, yet *secondarily* relates to Jesus Christ, of whom that King was a Type ; and tho' it might have, and hitherto has had a Fulfilment by several Steps and Degrees, since the Times of the Gospel commenced, (as I shall shew under the third general Head, when I shall consider this Prophecy *by Way of Accommodation*) yet as I observed in my Introduction, this Prediction has never yet been fulfilled since the Coming of Christ in its ultimate and most sublime Sense, nor shall be, till the Millennial Period arrives. And therefore I consider this Prophecy as typical of that happy State of the Church and World in the latter Days. And in the just Latitude of its secondary or mystical Sense—1. *Ahaz* was a Type or Figure of *Antichrist*, that apostatised from the true Worship of the true God to Idolatry &c.—2. *Hezekiah* was a Type of *Christ* in one of the last glorious Displays of his kingly Power and Office, in a thoro' Reformation of the Church, and cleansing the Christian Sanctuary from all Antichristianism. And 3. *Senacherib* with his Assyrian Army, was a Type of *Gog and Magog*, that shall arise at the End of the Millennium & compass the Camp of the Saints or New Jerusalem.

(1.) *Ahaz* was a Type or Figure of *Antichrist* that apostatised from the true Worship of the true God to Idolatry & Idolatrous Worship.—'Tis said

*Ahaz*

+ *Dupin' ibid.*

*Abaz made molten Images for Baalim*, 2 Chron. 28.2. which was a general Name of the Gods of the Nations round about: And in particular, 'tis said, ver. 23. that he sacrificed to the Gods of *Damascus*, that is, the Syrian Gods which were called *Baalim*; and setting up Image-Worship, according to the Practice of the Nations, he sacrificed and burnt Incense in the high Places, ver. 4. i. e. unto his Idols. And suppressing the Worship of God according to his Law, by shutting up the Temple, he took Care the People of Judah should not go up to *Jerusalem*, by erecting high Places in every City, wherein to perform divine Worship and Service to *Baalim*, ver. 24, 25. These *Baalim* call'd by the Greek Philosophers and Poets *Dæmons* (δαιμονι) were an inferior Kind of deify'd Powers, as Mediators between the sovereign Gods and mortal Man; and these *Baalim* or *Dæmons* were the *Souls of Men* (Kings, Heroes & others) deify'd or canonized for Gods after their Death. This appears from *Hesiod*, *Plato*, and others.

These deceased Men thus turned into Gods had the Name of *Baalim* from *Bell* or *Baal*, the first King of Babel, after *Nimrod*, or rather *Nimrod* himself, \* who is supposed to be the first Man who was deify'd or reputed as a God after Death, and accordingly worshipped. — And afterwards many other deceased Heroes & Kings were added and put among the Number of the Gods.— *Baal*, whose Worship *Jezebel* of Tyre, brought into Israel, was a deify'd Phenician King of that Name. This Order of *Dæmons* had Place in the Religion of the ancient Romans, who called them *Penates*, *Lares*, and *Dii Manes*.† And when

\* *Vofius de Idolol.* † See *Dane's Dict.*

they

they canonized their deceased Emperors, (which began at the Death of *Augustus*) they called them *Divi*, that is, Gods of a second Rank.—This was the Doctrine of *Baalim*, a middle Sort of divine Powers ; their Office was to be Mediators or Agents between the sovereign Gods and Men, and the Way of worshipping them, was by consecrating Images, in which to have and retain the Presence of these Dæmons at their Devotions. This Worship of *Baalim* or Dæmons was bro't into Judah & Jerusalem by King *Ahaz*, as it was bro't into Israel 200 Years before by *Ahab* & *Jezebel*. See *1 Kin. Ch. 16. 30, 31, 32.*

And now let us see, how the Pagan Doctrine of *Baalim* and the Worship thereof is imitated by the Romish Church.

The great Apostacy of the Christian Church began in departing from the Faith, and giving heed to seducing Spirits and Doctrines of Devils, (Gr.  $\Delta\alpha\mu\alpha\pi\omega\omega$ ) or Dæmons, which is foretold by St. *Paul*, *1 Tim. 4. 1.*

As the Reign of Antichrist began in *Boniface the Third*, Bp of *Rome*, whom, (with his Successors) *Phocas*, Emperor of *Constantinople*, made Supreme Head of the Church, and universal Bishop over all Churches whatsoever, *A.D. 606*, so his immediate Successor *Boniface the 4th*, in two or three Years after, by Leave from *Phocas*, opened the *Pantheon at Rome*, i. e. the *Temple of Cybele*, and all the Gods, and instead of the Pagan Deities, commanded the *Virgin Mary*, and all *Saints and Martyrs*, to be worshipped in that Temple, and consecrated it for that Purpose. ||

The

|| *Platin. Vit. Bonifac.*

The Heathens generally worshipped one supreme God, but with him they set up other inferior Gods, *created Deities*, whom they stiled *Dæmons* or *Heroes*; these were subordinate Divinities, Mediators & Intercessors with the supreme God. This was the Worship of *Baalim*, which *Ahaz* introduced into his Kingdom, in his *great Apostacy* from the God of Israel, and his true Worship.

So it is in the Church of *Rome*, and this was the *great Apostacy* of the Christian Church, when from being the Spouse of Christ, she was turned into a Harlot, being guilty of spiritual Adultery, even as Israel & Judah. See *Hof. Ch. 2. ver. 2, 4, 5.* Tho' the Papists acknowledge the One true God, yet they have introduced *Angels and Saints*, as the *Objects of Worship*, to whom they pray, and before whom they prostrate themselves, and pay religious Adoration, which is correspondent to the *Dæmon-Worship* of the Pagans.—It is worthy of Observation, that when *Ahaz* caused an *Idolatrous Altar* (in Form of *Baalim's Altar* which he saw at *Damascus*) to be made and set up in the Place of the Altar of the Lord in the Temple, which he therefore caused to be removed. I say, when *Ahaz* did this, at the same Time he said to *Urijah*, that the Brazen Altar (i.e. the Altar of the Lord) should be for him to enquire by, *2 King. 16. 15.* Tho' he made a solemn Injunction that all the public Sacrifices of what Sort soever they were, whether made by himself, or by the People, should be constantly offered upon his Altar, which he calls the great Altar, (because it was much bigger than the Altar of God) *ver. 15.* yet, he would not

not have it thought, that he intended wholly to lay aside the Altar made by *Solomon*, but rather to do it great Honour, by reserving it for his private Use, when he pleased to enquire of God, or at least he pretended some Regard to it, tho' he had degraded it. \*

And this is the Language and Practice of *Antichrist*; for the *Pope of Rome* causes *Shrines and Altars* to be made and set up for the *Virgin Mary and the Saints*, the Christian, or rather Antichristian *Baallim*, and orders solemn and divine Adoration and Worship to be given unto them; and at the same Time pretends to have a religious Veneration for God and the Lord Jesus Christ; though hereby Christ is excluded his Office, as the one only Mediator between God and Man.—So the true Christian Altar is removed, and the refined *Altar of Baallim*, with a *Christian Name* is put in its Place. And as *Ahaz* in Conformity to the *Pagans*, worshipped the Syrian Gods in & by *Images and Statues or Idols*, accounting them as Representations and Symbols of the Gods to whom divine Worship was paid, (for neither He nor the wiser Heathens tho't these Images to be Gods, yet the worshipping them, and the Gods in and by them is true *Idolatry*)—So the *Papists*, who make and set up *Images of God and Jesus Christ, the Virgin Mary and the Saints*, and do not take these Images to be Gods, but only Representations of them, and erected to their Honour, are nevertheless justly charged with Idolatry, because they fall down before them, and pay religious Worship unto them. And thus it appears, that the Apostacy of *Ahaz* from

\* See Bp *Patrick's Comment.*

from the true Worship of God to Idolatry, and the Worship of *Baalim*, was a Figure or Type of the great Apostacy of the Christian Church to Antichristianism.

2. *Hezekiah* was a Type of Christ in one of the last and glorious Displays of his Regal Power and Office, when he shall throughly cleanse the Christian Church from all Antichristian Idolatries and Impurities.

“ Jesus Christ, the true and eternal God, has an essential Kingdom, co-eternal with himself, and inseparable from his Being. And He has a Kingdom, and is King, as God-Man, and Mediator between God and Man, and the Church is more peculiarly his Kingdom, as consisting of that Part of the World which owns his Authority, makes a visible Profession of Fealty to him, and Submission to his Laws: And as for the other Parts of the World, they are all of Right his Subjects, by Virtue of that universal regal Authority wherewith God the Father hath invested him, but in Fact are Slaves to the Prince of Darkness, whose Dominion in the World is no other than a Usurpation on the Kingdom of Christ.—But the Church is that Part of the World, that hath thrown off the Yoke of this Usurper, and by a solemn Profession, surrendered up it self to the Authority of Christ its rightful Lord and Sovereign: and hence the Members of the Church are said to be translated out of the Kingdom of Darkness, into the Kingdom of the Son of God. See *Col. i. 13.*” And this Church or visible Kingdom of Christ may be thus defined:—“ It is one universal Society of all Christian People incorporated by the

“ New

“ New Covenant in Baptism under Jesus Christ  
 “ its Supreme Head, and distributed under lawful  
 “ Governors & Pastors into particular Churches,  
 “ holding Communion with each other in all the  
 “ Essentials of Christian Faith and Worship and  
 “ Discipline.” †

“ The visible Body or Church of Jesus Christ  
 “ on Earth, comprehends all the Professors of his  
 “ Name throughout the whole World, who retain  
 “ the Purity of the Faith and the Unity of the  
 “ Spirit in the Bond of Love.” †

Now for this visible Church or Kingdom on Earth, and the Government thereof, Christ the King has prescribed Laws, first by himself personally, and afterwards by his Apostles under the Inspiration of his Spirit, and as King over his Church, he defends it against the Attempts of its Enemies.— “ And for this End, He appoints Kings and Governors the *Nursing Fathers* of his Church, as was anciently predicted, *Isai.49.v.23.* who in Analogy to that *Name* are to protect it, in the Profession and Exercise of the true Religion, to secure its Peace and good Order by wholesome Laws, to chasten and correct its irregular Members, and to make proper Provision for the Decency of its Worship, and the Maintenance of its Ministers, or spiritual Pastors. These are also of his Appointment (as King of his Church) to preach his Gospel, to administer his holy Sacraments, to offer up the public Prayers of Christian Congregations, and to perform all other Acts and Offices in the Church, according to the Gospel Institution.”

† *Scot's Christian Life, Vol. 3.* † *King's Crit. Hist. Apost. Creed.* Jesus

Jesus Christ has had such a Kingdom on Earth, since his Ascension into Heaven, but hitherto his visible Kingdom has not had a large Spread upon the Earth.—“ The Infidel Part of the World is very vast and large— The greatest Kingdoms of the Earth are *Tartary, India, China, Persia* and *Turkey*, which are Strangers to the Religion of Jesus, except a small Number in *Turkey*.—If we divide the World into six Parts, we shall find that five of them know not Christ, but are either the idolatrous Pagans (which are the greatest Number) or Jews or Mahometans ; and of the remaining sixth Part, Popery hath spread it self thro’ the most flourishing Kingdoms of *Europe*, and has got Footing in *Asia* and *Africa*, and *America* ; and among the Churches which disown Popery, some are grossly ignorant, erroneous and superstitious, as the Churches of *Muscovy, Abyssinia* (or *Upper-Ethiopia*) and those called the *Greek Churches*, both in *Asia* and *Europe* ; so that they hardly deserve the Name of *Christian Churches*”— Not to speak of the Ignorance, Infidelity, Heresy, & Immorality that seems to cover the Protestant Churches : So that the true Church of Christ is at this Day (as it has been in preceeding Times) a little Flock.— But if we look into the *Prophecies* of the Old Testament, we shall find they speak of the vast Extent of Christ’s visible Kingdom on Earth, and seeing those Prophecies have never yet been accomplished, we must conclude that there is a Time yet to come, before the Consummation of all Things, wherein our Saviour will once more display the glorious Banner of his Cross, and like a mighty Man of War, march on

conquering and to conquer, 'till he has compleat-ed his Victory over all the Powers of the Earth, and brought all the World into a State of Sub-jection and Obedience to him and his Gospel: When the Kingdoms of the World shall become the Kingdoms of the Lord and of his Christ.

There are a great Number of *Texts* in *Isaiah*, *Jeremiah*, *Ezekiel*, *Daniel*, and the minor Prophets, which speak of this universal Kingdom of the Messias. I shall name only one or two. 'Tis said in Dan. Ch. 2. 34, 35. that *the Stone cut out of the Mountain without Hands*, (by which all agree the Kingdom of Christ is signified) *should become a great Mountain, and fill the whole Earth*. And in Zech. 14. 9. 'tis said, *the Lord shall be King over all the Earth*. But the most signal and renowned Place of Scripture, concerning the future glorious State of the Christian Church on Earth, is in the New-Testament: Rev. Ch. 20. begin. where is (in Vision) expressly foretold *the Binding of Satan a thousand Years, and the Saints living and reigning with Christ a thousand Years*.

That this happy Period is not past, we may satisfy our selves, by considering, that from the Beginning of Gospel Times, to this Day, there never has been *a thousand Years* that deserve the Name, or answer the Characters of this blessed *Milleu-nium*.

This last State of the Church and the World is expressed by *new Heavens and a new Earth wherein dwelleth Righteousness*, 2 Pet. 3. 13. which (says the Apostle Peter,) we look for according to his Promise, evidently referring to the Prophet *Isaiah*, for this is his Style in expressing the glori-ous

ous Times of the Gospel ; *For behold* (says God) *I create new Heavens and a new Earth*, Ch. 65. 17. And again, Ch. 66. 22.—*The new Heavens and the new Earth which I will make*—And from him (not only Peter) but the Apostle John borrows and uses the same Metaphor of *a new Heaven and a new Earth*, (Rev. 21. 1.) in describing the Millennium mentioned in the Beginning of the preceeding Chapter.

This cannot be meant of the Church triumphant and State of the blessed in Heaven ; for the *new Heavens and the new Earth*, ver. 1. are the same with the *holy City, the new Jerusalem*, ver. 2. into which the Kings of the Earth bring their Glory and Honour, ver. 24. i. e. the gentile Kings being converted to Christianity, shall come with all their honourable Retinue, to submit to the Sceptre of Jesus, to own themselves his Subjects, and ambitious to be Members of this glorious Church on Earth.

It is very evident, and I suppose universally agreed, that Jerusalem the Metropolis of Judea, was a Type of the Christian visible Church (as the Temple and Sacrifices and other ceremonial Services thereof, were a Type of the pure Gospel Service and Worship) and David under this Figure, celebrates the Beauty and Glory of the Gospel-Church in the latter Days, Psal. 48. ver. 1, 2. —*The City of our God—beautiful for Situation, the Joy of the whole Earth, is Mount Sion, the City of the great King*—i.e. the Christian Church in her visible and glorious State, the *City of Christ the great King*. And in the Book of Ezekiel, from Chap. 40th to the End of the Book, we have a Description

cription of the Millennial State of the Gospel-Church, represented under the Figure of the City of Jerusalem and the Temple.

The Prophet was in Vision brought into the Land of Israel, and *was set upon a very high Mountain, by which was the Frame of a City* on the South, i. e. on the South-Side of Mount Sion. He saw to the Southward of him, a Representation of the City and Temple standing upon an Eminence. And John's Vision of the new Jerusalem (tho' it is to be observed there was no Temple there) is form'd upon the Plan of *Ezekiel's Vision*. See Rev. 21.10,11. *And he carried me away in the Spirit to a great and high Mountain, and shewed me that great City, the holy Jerusalem, descending out of Heaven from God, having the Glory of God.* Now to prepare for this blessed State, the Lord Jesus will come a second Time, (not personally, but by his Spirit) with his Fan in his Hand, and will thro'ly purge the Floor of his visible Church from all the Chaff of *Superstition, and Idolatry, Schism & Heresy, Irreligion & Immorality*, with which it is almost totally covered. And he shall be as a *Refiner and Purifier of Silver, and he shall purify the Sons of Levi* (the Ministers of the Gospel) *and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness.* See Mal. 3. 3. At this Time, that most corrupt *Faction of Christians*, or rather most wicked *Cabal of Antichristians* (called in Scripture the mystical Babylon & Antichrist) shall be utterly broken, and the Kings & Princes of the Nations (the ten Horns) who had before been Partakers with the Romish Church in its foul Impostures and Corruptions, will be turned

to

to hate the antichristian Whore, and shall make her desolate and naked, and shall eat her Flesh, and burn her with Fire, *Rev. 17. 16.*

This is the happy Time when Antichrist's *Reign*, i.e. domineering persecuting *Power* shall come to an End, which (as it began A.D. 606, and must continue 1260 Years) is at 108 Years Distance from the present Time. Then shall begin the cleansing of the Sanctuary predicted and in Type foreshewed in *Daniel, Ch. 8.* Tho' it may take up half a Century or more for the thorough purging the Church from all antichristian Impurities.

To prepare for the pouring out the 5th Vial on the Seat of the Roman Beast : The 4th Vial shall be poured out on the *Sun* : That is, the grand Supports of the Papacy shall be removed, *the House of Austria, and the House of Bourbon*— These Powers of *Europe* shall be broken and their Empires overturned. After the Ruin of Antichrist, follows the Downfall of the *Turkish Empire*, foreshewed by the pouring out the *sixth Vial on the great River Euphrates* (*Rev. 16. 12.*) i. e. the People inhabiting *there*, the *Turks* who dwell in that Part of the *World*—*and the Water thereof was dried up*, i. e. the Turkish Empire is overturned. It follows,—*that the Way of the Kings of the East might be prepared.* Some great Potentates of the eastern Nations shall come over to the Christian Church, and the *Gospel* shall be preached to those Nations. The 6th Vial shall demolish the Turkish and Persian Empires, and destroy the *Mahometan Religion*, in which Empires it now flourishes. This will prepare the Way for gospelizeing all the Nations of the East.—The 7th Vial  
poured

poured into the Air is the immediate Fore-runner of the Millenium, when *a great Voice came out of the Temple of Heaven from the Throne, saying, it is done*, ver. 17.

Then the Gospel shall be preached to all the Nations of the Earth.—The Jews shall be converted to Christ and gathered in, from all their Dispersions, and the Fulness of the Gentiles shall come in with the Jews to the Christian Church. See *Rom. 11. 25.*—This is the Time spoken of by the Prophet *Isaiah* (Chap. 11. 9.) when the Earth shall be full of the Knowledge of the Lord, as the Waters cover the Sea. And when every thing that offends is taken out of the Way, the Earth shall be blessed with *an universal Peace*, which is clearly predicted by the evangelical Prophet, *Isai. Chap. 2. 4.* *Nation shall not lift up Sword against Nation, neither shall they learn War any more:* Which peaceful State is also foretold in many other Places of the Prophets. *Universal Righteousness and Holiness* shall be an Attendant of this last Dispensation—*Thy People shall be all righteous*, says the Prophet, *Isai. 60. 21.* And they *shall not defile themselves any more with their detestable Things*, *Ezek. 37. 23.* Religion shall appear in it's native Purity, the Influence of the holy Spirit on Men's Hearts, shall be conspicuous in their Lives—then in a more eminent Manner, than ever before the blessed Jesus shall be exalted and glorifyed. “*In these blessed Days there shall be no new Religion, but new Hearts*—Religion and Piety shall be in high Reputation, Goodness and Holiness shall be esteemed most honourable, all Perfidiousness and Falshood shall cease and disappear—Truth, Sincerity,

cerity, Integrity and Open-Heartedness shall universally prevail—All sinister and base Designs, all unworthy Aims and vicious Ends shall be laid aside, and the Glory of God and the Honour of Christ shall have a mighty and most prevailing Influence in the Hearts and Lives of Men.

This shall be the latter End of Christ's Kingdom on Earth. And this happy State of Things shall be enlivened and enlightned, tho' not with Christ's personal Presence, yet with his Presence by the Influence of his Spirit, in an high and very uncommon Measure; for so we read in the apocalyptic Vision, that upon the new Jerusalem's coming down from Heaven, a great Voice was heard saying, *Behold the Tabernacle of God is with Men, and He will dwell with them; and they shall be his People, and God himself shall be with them and be their God.*—By the powerful Aids of Heaven, Men shall be enabled to subdue their Lusts, to conquer their Vices, and with Exactness to conform their Lives to the Rules of the Gospel.

“ And as to the outward Means and Instruments, God will make Use of to bring about this great Work on Earth, 'tis most reasonable to suppose it shall be effected by *active and zealous Governors*. Persons of that Character have been heretofore raised up, in order to great Revolutions and Alterations in Church and State. This is evident in *Cyrus* and *Constantine the first Christian Emperor*, and *Charles the great, the Founder of the German Empire*, in former Times: And in the *Electors of Saxony* first *John* and then *Maurice* at *Luther's Reformation in Germany*. And at the Beginning of the Reformation in *England*, what great

## 36      *An Election S E R M O N.*

great and wonderful Things did the resolute and courageous King *Henry 8th* bring to pass ?— Much more may be done in *England & Europe*, and all the World over, by God's inspiring the Hearts of some Christian Kings and Princes with Valour and Resolution, especially by adding Virtue and Holiness to their Courage, by touching their Hearts with a real Sense of Religion. Kings and Governors thus qualified, can under God, accomplish wonderful Things. Impious and debauched Rulers are the greatest Mischiefs & Plagues of the Earth ; and accordingly it has been the Stratagem of Satan throughout all Ages to procure such Magistrates as will abet and further his Design, i. e. who will patronize Irreligion & Vice, and if possible establish it by Law : this has been the Cause of that Deluge of Vice and Debauchery which has broke into and overspread Cities and Countries. But when God will vouchsafe to stem this mighty Torrent, he will set up some eminent Persons in high Places, who by their powerful Laws as so many Walls and Ramparts shall effectually stop its impetuous Course. † " High Enthusiasts & Fanaticks make the Reign of Christ inconsistent with the *Reign of Kings*, and *Rule of Princes*. When Fifth-Monarchy-Men set up *King Jesu*s, they pull down *all other Kings*— But they forget that in the same Place where it is said by the Prophet, *Behold a King shall reign in Righteousness*, meaning Christ and this Kingdom I am now discoursing of, he adds, *and Princes shall Rule in Judgment*. So speaks my Text: i.e. Kings and Potentates of the Nations, under Christ the great King.

† *Edward's Survey*, Vol. II.

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The Monarchy of Christian Princes is not incompatible with the Kingdom of Christ. " And so far are we from giving any Countenance to the *Fifth Monarchy Enthusiasts* and their Doctrine, that as we firmly believe, so we confidently aver, that the Kingdom of Jesus Christ in the Millennial State (of which I am now speaking) shall be set up and maintained by the Kings and Governours of the Earth ; and I think we have good Ground for this, from *Rev. 17. 16,17.* where we are expressly told, that those who formerly gave their Kingdom to the Beasts, shall afterwards hate the Whore, and make her desolate &c."

" And this great Work shall be also advanced by the Help of *Gospel Ministers*, whose Ability, Zeal and Faithfulness, are as requisite in this great Affair, as of the Civil Magistrate.— Ministers shall discharge their holy Function, according to the Christian Law, shall make all Men see, that they make the Honour of God and Christ, and saving Mens Souls, the grand Design of their Ministry. Magistrates and Ministers will go Hand in Hand towards accomplishing that great Work of reforming the Church and the World. *Zerubbabel* the Governour, and *Jeshua* the Priest, were joined in building the Temple, and in these happy Times to come there shall be no Disagreement between the State and the Church. — In former Times very great Things have been done for promoting Religion and Virtue, by the hearty Concurrence of pious Magistrates & Ministers—When they have acted jointly for the Advancement of Christ's Kingdom, wonderful Effects were visible, as in the Times of those religious Emperors *Constantine*

*tine* and *Theodosius* the elder. When Jesus Christ shall send such Princes and Leaders as *Zerubbabel*, and such Ministers of Religion as *Jeshua*, such Teachers and Scribes as *Ezra*, the Building of God's House will soon be finished.—When He appoints such publick-spirited, pious & zealous Governours as *Nehemiah*, the Walls of the new Jerusalem will soon be built up. Such great and noble Spirits being set on work, will by the divine Assistance easily bring the Work to Perfection. Then the Gospel will be compleatly established, Christianity universally propagated, and evangelical Righteousness will every where prevail upon the Earth."

And the Reformation begun and brought to Perfection by *Hezekiah*, an eminent Type of Christ, in this glorious Display of his regal Power does most graphically set forth in Figure, this wonderful Reformation of the Church and of the World in the latter Days.

This pious King ordered the Priests to cleanse the Sanctuary from all its idolatrous Pollutions—restored the Altar of the Lord to its Place; removed and destroyed the idolatrous Altars, and all Monuments of Idolatry; resettled the Worship of God, according to the Law of *Moses*; renewed the usual Sacrifices, and caused the Passover to be kept with great Solemnity; resettled the Courses of the Priests and the Levites according to their Service; and in a Word, restored the ancient Worship in all its Order and Solemnity; a full Account of which we have in 2 *Chron.* Chapters 29. 30, 31. A most lively Emblem of what shall be done in the latter Times, when the Christian Church

Church shall be restored to its pure State & Worship, according to the Gospel.

It remains to shew,

3. That *Sennacherib* with his *Affyrian Army*, was a Type of *Gog* and *Magog*, that shall arise at the End of the Millennium, & compass the Camp, of the Saints, or the new Jerusalem.

At the close of the Millennium, the World again degenerates, and in a short Time becomes very impious and wicked, by the Influence & Seduction of Satan, now come forth from the bottomless Pit. At that Time, there shall be a woful Apostacy of a great Part of the World from Christianity to Antichristianism; *Papism*, *Mahometism*, *Paganism* and *Devilism*—There shall then arise a deadly Generation of Vipers, a cursed Increase of the most profligate Sinners, who having separated from the Church, will invade and endeavour to destroy it, and root out the Christian Religion from the Earth. An Account of this we have in Rev. Ch. 20. ver. 7, 8, 9. when *the thousand Years are expired*, *Satan shall be loosed out of his Prison*; and he shall go out to deceive the Nations which are in the four Quarters of the Earth, *Gog & Magog*, to gather them together to Battle, the Number of whom is as the Sand of the Sea, and they went up on the Breadth of the Earth and compassed the Camp of the Saints about and the beloved City, i. e. the new Jerusalem. 'Tis prophesied in *Ezekiel*, Ch. 38, 39. that a little before the Beginning of the Millennium (figuratively described in the following Chapter) *Gog and Magog* (i.e. the Turks) shall beset the Jews, at their Return from their *Dispersions to Palestine*, with all their Force & Cavalry, and this

40 *An Election SERMON.*

for their Destruction. And the dreadful Overthrow of these Enemies of the Jews is there also foreshewed. Soon after which that blessed State shall commence.

But that *Gog and Magog* is quite different from *this* in Rev. 20. Ch. For this *Gog and Magog* shall arise and invade the *whole Christian Church, Jews and Gentiles at the End of the Millennium*. But *John* in other Instances, forming his Vision on *Ezekiel's Plan*, as was noted before, so here, he takes from *Ezekiel* the Names of the last and most implacable Enemies of the Church, the Apostates from the Christian Profession ; and so great shall be their Number when gathered in an Army, that they shall (as it were) cover all the Earth, and shall lay close Siege to the *beloved City* ; by which is meant the *whole Church of Christ*, the visible Body and Society of Believers, which shall at that Time remain on Earth.

But observe the tragical Close of all—*Fire came down from God out of Heaven, and devoured these Armies of Gog and Magog*, ver. 9. All which is represented in Figure by *Sennacherib's Army*, and the Destruction thereof.

The Assyrian Army went up on the Breadth of the Land of Judea. The whole Host came up against the City, and begirt it with a close Siege, on Design to take and utterly destroy it, and the Inhabitants thereof. God had promised that the King of Assyria should not possess himself of the City, nor so much as shoot an Arrow into it. See 2 Kin. 19. 32. *Isai.* 37,33. and so it came to pass. “ In the very Night after the Army sat down before Jerusalem (as the Jews say in *Gemara Sanhedrin*)

drin) and were so weary, that they made no Attempt upon the City ; the Angel of God went out, & destroyed the whole Army. That is, as the Targum saith, (which is related after the same Manner in the Babylonish Talmud) the Word of the Lord (the Messias) sent *Gabriel* to do this Execution, who in the Passover-Night smote them with Lightning." †

A very lively and illustrious Figure of the amazing Destruction of the last Enemies of the Church by Fire from Heaven, or Lightning. And upon the whole we see, that there is a Resemblance or Correspondence between many of the Transactions mentioned in the *old Testament*, and those which should come to pass under the *new*, and that the Prophets when they spake of some Events near their own Times, had more distinct Views, which might reach even to the latter Ages of the World.

And having considered and illustrated the secondary or mystical Sense of our Text.

I proceed,

III. To consider and illustrate our Text by Way of Accommodation. —— And the accommodated Sense may with a Propriety be added to the primary and secondary Senses.

I have considered the *secondary or mystical Sense of my Text*, as the *ultimate Completion of this Prophecy* — But then we are to observe, that this Prediction (as many other of the old Testament) is not limited to one single Event, but may have different Views, and be capable of being fulfill'd by several Steps and Degrees.

" In

† *Patrick's Comment.*

“ In the Interpretation of Prophecies, that Latitude must be allowed which is proper & familiar to divine Prophecies, that their Accomplishments may be both perpetual and punctual, for they resemble the Nature of their Author, to whom one Day is as a thousand Years, and a thousand Years as one Day.—And tho’ the Fulness & Height of their Complement be many Times assigned to some certain Age or Period of Time, yet they have nevertheless certain Stairs or Scales of Accomplishment throughout diverse Ages of the World.” † And the observing the Distinction between the different Times wherein the Prophecies relating to the Gospel State shall be fulfilled, facilitates our understanding the prophetical Writings, and discovers to us a pleasing Harmony between the Prophecies of the old and new Testament, and the State of the Christian Church in the past Ages and Periods.

My Text understood by Way of Accommodation, is an Application thereof in Periods and Times of the Gospel, to Christian Kings & Emperors, who (under Christ) reigned in Righteousness, and to Princes or chief Magistrates under them, who ruled in Judgment:— and were as an hiding Place from the Wind, and a Covert from the Tempest.

And for Illustration, I will name Christian Emperors, Kings and Princes, who have reigned in Righteousness, or ruled in Judgment, who were a Refuge and hiding Place to the People of God from the Storms of Calamities, and the Violence and Oppression of its Enemies.

I. *Constantine*

\* Bacon’s Advanc. of Learning, B. 2. Ch. 2.

I. *Constantine* the great, the first Christian Emperor, was eminently a King raised up by God, to perform wonderful Things for Christ and his Church, and to Him may our Text be applied and accommodated with an Emphasis.

The Christian Church had been for above two Hundred Years assaulted and afflicted by the furious Storms, and scorching Heat of Persecutions, raised by the Pagan Emperors, and prosecuted by the Governors of the Provinces. The *ten* *Persecutions* of the primitive Church are famous in Church History. The *tenth and last*, began under *Dioclesian* and *Maximian* A. D. 303, and continued under some of their Successors, was the most furious of them all, as well as of the longest Duration. In this dismal Time, and most tempestuous State of the Church, God raised up *Constantine* to be a Protector of his Church, against the Outrage of its Enemies, a Deliverer from her Agonies and Terrors.

*Constantine* the Son of *Constantius Chlorus* (Emperor of the western Provinces) & his Wife *Helena* a British Lady, was born in Britain.—As the first Christian King in the World (*Lucius*) was a Briton, so was the first Christian Emperor. “O happy *Britain* (says *Eumenius Rhetor* in an Oration to *Constantine*) and blessed above all other Lands, which didst first behold *Constantine Cæsar*— And in another Oration — “Your Father *Constantius* did free the British Provinces from Slavery, and you have ennobled them by taking thence your Original.”—“*Britons* do justly boast of *Constantine* their Country-man, one among a thousand and ten thousands, who quenched the Fire, and over-turned

turned the Furnace of Persecution, and enfranchised Christianity through the Roman Empire."

No wonder that *Britain* is ambitious of having such a Worthy born in her. This blessed Emperor, marching with his Army from *Gaul* to *Italy*, for the Suppression of the wicked Usurper, and most execrable Tyrant *Maxentius*, and for the Deliverance of the Romans from his horrid Barbarities & Debaucheries, as he was on his March, after Mid-day, had a wonderful Vision : He saw in the Heavens a Pillar of Light in Figure like a Cross, with an Inscription thereon (in Greek Letters EN TOU ΤΩ NIKA) In this overcome ; and the Night following, Jesus Christ appeared to him in his Sleep, and ordered him to make a Standard or Banner, like to that which appeared to him in the Heavens, and thereupon promised him Success, and Victory over his Enemies.

*Constantine* according to the divine Command, made a Standard, and put upon it the Sign of the Cross.—He gained an entire Victory over *Maxentius*, and put the Standard, as a Trophy in the middle of *Rome*.—Being instructed in the Christian Religion, he embraced it, & made an open, publick Profession of Christianity ; and as a *Nursing Father of the Christian Church*, he made many Edicts in Favour of Christians, & the Christian Religion.—He first granted to Christians the free Exercise of their Religion, & restored to them their Churches, and conferred many Privileges on them : He exhorted all his Subjects to quit Paganism, and embrace the Religion of Jesus Christ. He caused most of the Heathen Temples to be shut up, or thrown down, & enacted Laws against the Heathen Religion.

Religion. He ordered magnificent Churches to be built, and endow'd them, and granted Immunities and Privileges to the Clergy. He manifested a fervent & unfeigned Love to Christ, and his Religion : He shewed extraordinary Kindness for the Christian Church and the Ministers of it, as became so great and good a Man : and so zealous was he in Christianity, that his Palace resembled a Church. He personally invited the Ministers of Christ to him, and his Palace, & treated them with great Veneration and Honour ; and by Deeds as well as Words, he gave them a most kind and courteous Reception. He made many Laws from Time to Time, for the Support and Emolument of the Church. He granted to all Clergymen and their Families, a Freedom from Taxes and Tribute ; and in his Reign, and by his Example & Encouragement, the Church was enriched by Gifts and Offerings. In his Reign the Church enjoyed Peace ; and under the Laws of Constantine, Christians being freed from Persecution, and persecuting Powers, had a full and free Enjoyment of their civil Rights, and Christian Liberties.

Constantine manifested a just Concern for the true Faith of the Gospel, and the fundamental Doctrines of the Christian Religion ; and therefore when Arius broached his damnable Heresy, concerning Jesus Christ the Son of God (viz. that there was a Time when the Son of God did not exist, that he was created out of Nothing, and is of a different Substance from the Father) Constantine call'd a Council at Nice—the first General Council, compos'd of the Biskops of the whole Roman

Empire East and West. He honour'd this Council with his Presence, and by his Authority & Moderation, he preserved Order and Peace. — This Council drew up a Creed (the famous *Nicene Creed*) in which it declared, that the Son of God was consubstantial with his Father; and anathematiz'd *Arius* and his Doctrine.

And tho' *Constantine* was afterwards deceived into a good Opinion of *Arius* by the Jugglings, and Prevarications of that Heretick, and his Partisans, yet he always adhered to the *Orthodoxian Faith* declared by the Nicene Fathers, and detested the Doctrine of *Arius*—Thus *Constantine* reigned in Righteousness—and his Mother *Helena Augusta* is celebrated by the Historians of those Times,\* for her eminent and unaffected Piety, Zeal for Christ and his holy Religion.—And as she was rich in Faith, so in good Works—*She was the liberal Soul, that devised liberal Things*; and continued in Liberality and Beneficence.

In *Constantine* and his Mother *Helena*, was eminently fulfilled that Prediction of the Prophet, *Isai. 49. 23.*—concerning the happy Times of the Gospel, when Kings and Queens gave up their Names to Christ, & supported the Church—*And Kings shall be thy nursing Fathers, and their Queens thy nursing Mothers*—It is very evident that this Prophecy was first remarkably accomplished in the Favours which *Constantine*, and his Mother *Helena* shewed to the Church, and had a further Accomplishment afterwards in other Emperors, Empresses, Kings and Queens. The latter Clause of the Verse, *They shall bow down to thee with their Face*

\* *Eusebius* and *Socrates*.

*Face to the Earth*, may be justly applied to denote the great Honour & Deference which the Christian Kings and Emperors should pay to the Church, submitting themselves to the Laws of Christ, and owning themselves his Disciples — but to none may it be accommodated and applied with so great a Propriety, and Eminency, as to *Helena* and *Constantine*.

2. *Theodosius* the Elder, who also merited the Title of *Great*, is renowned in History, for his mighty Atchievements, & Victories over Tyrants and Usurpers, & delivering the Empire from their Outrage ; and is justly celebrated on Account of his Piety, his Zeal in the Cause of Christ, his Care of the Church and extraordinary Affection to the Ministers of Christ. He was famous for his Orthodoxy in Religion, and called the *second General Council*, at *Constantinople*, against *Macedonius*, who denied the Divinity of the Holy Ghost. Which Council, in their first Canon confirmed the Nicene Creed, and Anathematised the Arian & Macedonian Heresies. *Theodosius* is illustrious, and his Memory precious for his perfecting that good Work began by *Constantine* against Heathenism. *Constantine* was not able to finish so mighty and arduous an Affair, as the Suppression of Paganism ; but that idolatrous Religion was quite expelled by *Theodosius* A.D. 390. after which Time it was never publickly maintained in the Roman Empire. He purged *Rome* from pagan Superstition, & Idolatry, and gave Order that all pagan Sacrifices and Festivals should be abolished, and the Statues and Images of the Gods, broken in Pieces ; and the pagan Temple of *Serapis* at *Alexandria* in Egypt, which

remained to that Time, and had been so famous in the World for the Stateliness of its Structure, and Solemity of its Worship, was by the Emperor's Command, utterly destroyed. *Theodosius* reigned in Righteousness, and was a Covert from the Tempest, as Rivers of Waters for Refreshment &c.

3. *Alfred (Alured)* King of *England* (from whom King *GEORGE* is lineally descended) Grandson of *Egbert* the Founder of the English Monarchy, and the first anointed King in *Britain*, is one of the most famous Kings in all History, for his Wars and Victories, for his Administration of Justice, his Learning & Religion. He so discharged all the Offices of a King, & of a Christian, as perhaps no One in any Age can be found so eminent. I must account him (human Frailities excepted) a perfect Character. *England* may boast of an *Alfred*, as *Britain* of a *Constantine*.

In his Reign the *Danes* invaded *England*, and he was to his Subjects a Covert from the Danish Tempest, and as the Shadow of a great Rock in a weary Land. In all Battles he was present every where, striking Fear & Terror into the Hearts of his Enemies, and giving new Courage to his own Men. He alone ~~willingly~~ expose his Breast to the Swords of the Enemy, ~~and~~ alone would restore the Fight when his Army was ready to flee, and by his own Example, he constrained his Soldiers to repel the insulting & pursuing Pagans. Fifty-six set Battles he fought against the *Danes* by Sea and Land, and of these, eight in one Day: And by his miraculous Courage and Conduct, he so afflicted and worried his Enemies, tho' they came in

in fresh Numbers upon him, that they were forced to give up what Hostages he demanded, and submit to such Conditions as he thought fit to impose—And that these are no Flourishes, the universal Consent of Historians bears Witness: All celebrate him as an Heroe, and by an unparallel'd Example tax him with no Vice.—And tho' *Egbert* is generally accounted the first Monarch of the English Saxons (our Ancestors) yet in Truth, he only mark'd out or began what was perfected by his Grandson *Alfred*.

He was admirable in the Administration of Justice, wherein to relieve the poor & distressed, he travelled Night and Day through his Kingdom; for besides him, the People had in a Sense no Protector. There was such Partiality among the inferiour Judges of the Land, that the King was perpetually troubled with Appeals from their Decision of Causes, into which he so diligently enquired, that all Villany was ever bro't to Light. If he found his Judges unskilful, he gravely admonished them, and in Case they did not improve in Knowlege of Justice, they were to lose their Places.

The King himself being the superior Judge (not only as to Authority but Administration of Justice) took Care that his People should be furnished with able Ministers: He also provided them with good Laws, and for the better Government of the whole English Nation, brought up several laudable Customs, which continue to this Day.

As

As to his Learning, he was the Wonder of his Age—He had a vehement Desire after Knowledge: and by reading Night and Day, or hearing some learned Men, he had a thoro' Knowlege of Books, and such Improvement did he make, that he became an excellent Grammian, Philosopher, Rhetorician, Historian, Musician, & Poet: And he was a perfect Architect, and Geometrician; and that Learning might flourish in the Land, he laid a Foundation for the Improvement thereof among his People: He founded a School at *Oxford* (since a famous University) for training up Youth in the liberal Arts, and endow'd it with a Part of his Revenue.

As to Religion, he excell'd more than in Learning. He made a Vow to dedicate to God, in solemn Meditation & Prayer, the one half of his Time, except the Time of Sleep and necessary Refreshments.

I close with a summary View of him, by a learned Antiquary \* in this Exclamation:

“O *Alfred*, the Wonder and Astonishment of all Ages! — If we reflect upon his Piety and Religion, it would seem that he had never gone out of a Monastery — if on his Warlike Exploits — that he had liv'd no where but in a Camp — if on his Writings and Studies — that he had spent his whole Life in a University — and lastly, if we consider his Administration of the Affairs of his Kingdom and Subjects, one would think, that his whole Time had been employed in nothing else but enacting Laws, and promoting Justice in his Courts, & Tribunals.” —

Behold

\* Sir *Henry Spelman*.

Behold here in *Alfred*, a King that Reigned in Righteousness. ||

4. Henry Earl of *Richmond*, afterwards the seventh of that Name, King of *England*, must not be passed over in Silence. — This mighty Prince at the Invitation of an affrighted, afflicted and distressed People came over from *Britany*, and by the Blessing of God, delivered the Nation from the Outrages of that most cruel Tyrant, & bloody Caitiff *Richard*, who had murdered his own Nephews, and usurped the Crown. — The Battle on the Plain of *Bosworth* is famous in the English Chronicles, & the compleat Victory obtained by the young Heroe over the infamous Usurper. In the Field of Battle, he kneel'd down & gave Thanks to Almighty God for this signal Favour. — In him concentrated the royal *Saxon* or *Norman* & *British*

Lines;

|| Sir *Richard Blackmore* in his *Prince Arthur*, B. 5. introduces King *Uter* deceas'd, appearing to Prince *Arthur* in a Dream ---- representing to him the most illustrious Persons who should succeed him, with their Characters, and the Revolutions in their future History ----

“ See *Alfred* there, all shall his Praises sing,  
A pious Soldier, and a humble King.  
Hero and Bard, able in lofty Verse,  
His own great Deeds, and Triumphs to rehearse.  
Rever'd by all, while his resistless Arms,  
Shall to their Coat repel the Danish Swarms.  
Amidst the Seas, swept by his potent Hand,  
Those northern Locusts, leave th' afflicted Land.  
Then his wise Laws, and Discipline shall smooth  
Unpolish'd Manners, and rough Nature sooth.  
On the fair Plains, where *Ilis*' limpid Streams,  
Haste to th' Embraces of delightful *Thames*.  
This mighty Prince shall a fam'd Empire found,  
Where Science with unfading Lawrels crown'd,  
With all her sacred Arts and letter'd Train  
In stately Schools shall uncontested reign.

BLACKM, *P. Arthur.*

Lines ; for by *Owen Tudor* (*ap Theodore*) his Grand-Father, a Welchman, he descended in a right Line from *Cadwallader* the last King of *Britain* 700 Years before. And to this *Henry Tudor* is by some applied, what is spoken by *Archises to Æneas*, concerning *Augustus* :

*Hic Vir, Hic est, tibi quem promitti sepius audis.*

This, This is he, the Man whom thou hast heard  
— so often promis'd. ‡

For it had been foretold to *Cadwallader*, that in after-Times his Race should set upon the Throne ; and King *Henry VIth* plainly foreshewed that he should be King, even when he was a Child. He joined the two Roses in one, i.e. united the contending Houses of *York* and *Lancaster*, by marrying *Elizabeth* eldest Daughter of King *Edward 4th*. He laid the Foundation of uniting the two Kingdoms of *England* & *Scotland* under one King, by giving his eldest Daughter *Margaret*, in Marriage to *James 4th King of Scots*, from whom descended our King *James 1st of Great Britain*. He manifested his Regard to the Church, by employing Bishops *Morton* & *Fox*, and his Chaplain *Urswike*, in the greatest Part of his Negotiations. He put an End to all Civil Wars, and settled the Nation in

‡ “ Our Blood the Royal Channel now regains,  
Deriv’d thro’ our brave Offspring *Tudor’s Veins*.  
Which with the *Norman* join’d, the confluent Tide  
As long as that of Time, shall downward glide :  
From their Embrace, to rule *Britannia*, springs  
A glorious Series of puissant Kings.  
See the first *Tudor*, who rever’d shall reign  
After the hardy Deed on *Bosworth’s Plain*.  
He shall the Sceptre sway with great Applause,  
And guide the Isle with wise and equal Laws.

BLACKM. P. Arthur.

in Peace. He with his Parliament, enacted excellent Laws, in particular one for Admission of poor Suitors at Law (*in Forma Pauperis*) without paying Fee to Attorney or Clerk.

As he was reputed an Oracle in his Time, so his Parliament was treated by him as his Oracle, for in all Matters of Importance, he would ask their Advice, and he sometimes put even his Prerogative into their Hands; which is to me an Evidence of his great Wisdom. The City of *London* was his Paradise, for what good Fortune soever befell him, he tho't he enjoy'd it not, 'till the Citizens were made acquainted therewith.— He reigned in Righteousness, and to *England* he was eminently as a hiding Place from the Wind, a Covert from the Storm, as Rivers of refreshing Waters, and as the Shadow of a great Rock in a weary Land.

5. Queen *Elizabeth* shines among the Potentates of *England*, with the brightest Rays. She was the Wonder of her Age, the Glory of her Sex, and the greatest crowned Head of *Britain*, from King *Alfred* to King *William* the Third. She delivered *England* from Popery, and bloody Persecution, and re-established the Protestant Religion.— By the Blessing of Heaven with her Wisdom, and Magnanimity, and the Courage and good Conduct of her Sea-Captains, she saved the Nation from the *Spanish* Invasion, in which the Protestants were marked out and doom'd to utter Destruction.— Her religious Respect to God in the Defeat and Ruin of the *Spanish* Fleet was apparent, when immediately thereupon, she came into the City, attended with the Nobility, as it were in Triumph,

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and in the Cathedral of St. *Paul*, in a most humble Manner, gave Thanks to the Almighty, in the great Congregation.—She ruled over the Nation in Righteousness, and her Princes or chief Magistrates in Judgment; she had always a wise and faithful Council, and her great Officers were excelling Patriots, Lovers of the Nation, and ever seeking its Prosperity and Peace.— She was the Protector of *Holland* from the Rage and Fury of that execrable Tyrant *Philip of Spain*, and by her powerful Aids, the united Provinces were established a flourishing and happy Republick.— She so held the Sceptre, that her Subjects regarded her as the kindest Mother: The neighbouring Princes esteemed her as the wisest Queen; her Enemies feared her as a righteous Avenger, and the whole Christian World with Admiration beheld her as the Preserver of the Peace of *Europe*. She has been justly compared with *Augustus* for the Length and Felicities of her Reign.— Let her Name never be forgotten by Britons, by Englishmen. Her Memory is blessed.\*

6. *James the 6th of Scotland, and first Monarch of Great-Britain* (in whom were united the Royal British, Saxon, Norman, and Scottish Houses) makes

a

\* “ There see, *Eliza* does august appear,  
Enlight’ning with her Beams the British Sphere.  
The indulgent Mother of her People, she  
Shall love and feed Britannia’s Family.  
Heav’n’s and her People’s Rights she shall protect  
And for her Kingdom’s Ease, her own neglect.  
Her Sons she shall defend with pious Care,  
And from her Coasts drive back th’ *Iberian* War.  
Bles’d Times, when she that wears the Imperial Crown  
Regards her People’s Safety as her own.

BLACKM. P. Arthur.

a grand Appearance, by his Grand-Daughter *Sophia* (the most accomplished Princess in *Europe*) as the great Progenitor of the illustrious Princes of *Brunswick-Hanover*, and *Brandenburg-Prussia*, the Protectors of the Protestant Nations, and the nursing Fathers of the Protestant Churches.†

True Protestant Calvinists behold him as a Defender of the Faith, zealous in the Cause of the true Religion, against the Blasphemies and monstrous Doctrines of *Vorstius* the Socinian, whom the Arminian Faction in *Holland* had procured to succeed *Arminius* as Professor of Divinity at *Leyden*. He powerfully interposed to save both State and Church from the Ruin threatned by that fanatick and tumultuous Cabal.

By this King's repeated pressing Instances, joined with *Maurice* Prince of *Orange*, the States-General at last agreed to call a National Synod, and to invite all the Reformed Churches to send Deputies to it—which brought forward the renowned Synod of *Dort*, at which were present famous Calvinistical Divines by the King's Appointment to represent the Church of *England*.

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† *Ernest Augustus*, Duke of *Hanover*, *Brunswick* and *Lunenburg*, created the 9th Elector in 1692 (descended from *Henry II*. King of *England*, by *Maud* his eldest Daughter, married to *Henry* Duke of *Saxony*, by which, the illustrious House of *Hanover* is of the Royal Blood of *England*, as well on the Father's, as on the Mother's Side) married *Sophia*, Daughter to *Frederick V*. Elector Palatine and King of *Bohemia* (by *Elizabeth* only Daughter of King *James I. of Great Britain*) and Mother to King *George I. of Great Britain*. *Frederick* Elector of *Brandenburg*, and the first King of *Prussia* married the Sister of King *George* and Daughter of *Sophia*. His Son and Successor married the Daughter of King *George I.* and Sister of King *George II.* Mother to the present King of *Prussia*.

In this Synod the *Five Articles of Arminius* and the Books of *Vorstius* were condemned : The *Belgick Confession of Faith*, and the *Palatine Catechism* were approved—And the States-General giving their Sanction to the *Canons of the Synod*, the *Arminian Faction* was broken, and Peace restored and established both in Church & State—And King *James* (by the Blessing of Heaven) was, to the Dutch *Calvinists*, a *hiding Place from the Wind*, and a *Covert from the Tempest of Arminian Fury*. But I hasten,

7. To name that illustrious Hero *William-Henry*, Prince of *Orange*. \*

This,

\* ----- “ The great Deliverer  
Illustrious *William*, yonder he’s in Sight,  
In whom *Nassovian* Blood, and Our’s unite.

“ And now intent on that great Monarch gaze  
So much distinguish’d by his brighter Rays :  
This is the Man, This the *Nassovian*, whom  
I nam’d the brave Deliverer to come :  
Succeeding Prophets under your great Name  
This our bright Offspring shall aloud proclaim  
Rais’d from a noble Branch of *Tudor’s Line*,  
From *Thamisis* transplanted to the *Rhine*.  
Ages to come, amaz’d will scarce believe,  
The generous Deeds this Leader shall Atchieve.  
He shall outshine his own Heroick Race  
*Europe’s* Protectors, he shall Tyrants chace.  
And Monsters vanquish with Herculean Toil,  
And from their bloody Jaws extort the Spoil.

The Blooming Warrior’s first prevailing Arms  
Shall free his Country from the *Gaul’s* Alarms.  
Who oft subdu’d with reeking Streams of Blood,  
Shall now augment fair *Mosa’s* red’ning Flood.  
And now with slaughter’d Heaps deform the *Rhine*,  
And with strange Purple stain the generous Vine.

At

This, this the Man, the great *Nassovian* Prince,  
Offspring of Heroes, destin'd to restore  
The Golden Age in *Britain* —

*Hic Vir, hic est* —  
*Princeps Nassovius, Divi Genus, aurea condet*  
*Sæcula* —

When his Birth under many and great Disadvantages is considered ; who could have thought, that he was born for the Preservation of *Europe*, and the Protestant Religion ? His whole Life from twenty Years of Age, was one continued Campaign against Popery and Tyranny.

*Louis of France, and Charles of England*, confederated in 1671, to enslave *Europe*, and introduce and establish Popery in *England*, and *Holland*, and the other Protestant States ; & the next Year, the French King with a great Army, invaded the Netherlands, and came down to *Utrecht* like a Land-Flood, and soon possess'd himself of three Provinces. This struck a universal Terror into the *Dutch* ; but God raised up this glorious Prince to stem the Torrent of the raging Waters. With Wisdom and Vigilance above his Years, and amazing Courage & Presence of Mind, he opposed the Enemy's Force, obtained Victories, retook important Places, & in a short Time recovered all, drove the French out of the Provinces, and forced them to evacuate and give up all their Conquests, and so the whole Face of Affairs was changed.

This

At length the suffering *Britons* shall invite,  
The fam'd Deliverer to assert their Right :  
And with his Arms the Tempest to repel,  
Which, threat'ning *Albion*, rolls from Rome and Hell.  
Then Liberty her drooping Head shall rear,  
And bless'd Religion on her Throne appear.      *BL.P.Ar.*

This was the Beginning of the Fifth *Crisis*, brought on the *whole Reformation*, or the critical Time for the Protestant Religion and Liberties. It was but the Beginning, for *Europe* was in the Agitations of this Crisis forty Years; i.e. till the Peace of *Utrecht*—And here I will take Occasion to give some brief Account of the other four.

1. *The first Crisis* was—when *Charles 5th. Emperor of Germany*, by defeating *John Duke of Saxony*, and the *Landgrave of Hesse*, and getting them into his Hands, had subdued the *Smalcaldick League*, in which the Strength of the Protestants did then consist: upon that Defeat all submitted to the Emperor.

*Maurice* now made Elector of Saxony, at the Head of the Imperial Army, at last resolved not to see the Ruin of Religion, & Liberty, fell so suddenly and unexpectedly with his Forces upon the Emperor, that he was very near having surprized and taken him at *Inspruck*, and so overturned all that Design, upon which the Emperor had been labouring for many Years, viz. destroying the Protestant Religion and Liberties—This brought on the Treaty of *Passau*, and a Peace thereupon between the Emperor, and the Protestant Princes and States, whereby the free Exercise of Religion was secured to the Protestants; and so that Crisis passed over.

2. “*The second Crisis* was towards the End of the Reign of *Queen Mary*, when the Protestant Religion seemed almost extinguished in *England*, and the *Cardinal of Lorrain*, chief Minister of *France*, and *Cardinal Granvel* of *Spain* designed a Peace between the two Crowns, that their Masters

*Henry*

*Henry the 2d, and Philip 2d.* might be at Leisure to extirpate Heresy, as they call it, i. e. the Protestant Religion, which was then spreading in both their Dominions. But after they had formed their Scheme, Queen *Mary* died, and was succeeded by Queen *Elizabeth* in *England*; and soon after that the French King was accidentally killed, and that Kingdom fell under a long Continuance of a Minority, viz. *Charles the 9th*, and a civil War on Account of Religion; and the Netherlands felt from thence and from Queen *Elizabeth*, such Encouragement that they made the longest and bravest Resistance against the Power of *Philip*, that is to be found in all History; and the Crisis ended."

3. *The Third Crisis* of the Reformation began in 1585, and lasted three Years.— The Catholic League (so called) of the Papists in *France*, was formidable for a Time to the Protestants; the Prince of *Parma* was victorious in the Netherlands; the Prince of *Orange* was murdered, and the States fell under great Distractions, & *Spain* entered into a Design of invading *England*, & dethroning Queen *Elizabeth*, and putting the Queen of Scots in her Stead: In order to that, the King of *Spain* was for some Years preparing the greatest Fleet that the World had ever seen, which came to be called the *Invincible Armada*; and with the Disappointment & Ruin of that Fleet, this Crisis went off.

4. *The Fourth Crisis* came on in the Reign of *Ferdinand 2d* Emperor of *Germany*, and King of *Bohemia* — His Government was severe in that Kingdom, and he resolved to extirpate the Protestants, and began to break through the Privileges

leges that were secured to them by the Laws of the Kingdom : This occasioned a general Insurrection, which was followed by an Assembly of the States, who deposed him, and offered the Crown to *Frederick* 4th Elector Palatine, who accepted it, depending on the Assistance of his Father-in-Law *James* King of *England*, ‡ which if he had afforded, here was the most probable Occasion that had been, or has yet been offered since the Reformation for the full Establishment of the Protestant Religion in *Europe*.

The English Nation was much inclined to support *Frederick*, but he had an invincible Aversion to War, and was so possess'd in Belief of a Divine Right in all Kings, that he could not bear that even an elective and limited King should be called in Question by his Subjects, so he would never acknowledge his Son-in-Law, nor give him any Assistance for the Support of his new Dignity ; and *Holland* was very backward in giving Assistance. *Frederic* being beaten by the Emperor's Army near *Prague*, was drove out of his new Kingdom ; the Palatinates, his Patrimony or Hereditary Dominions, were taken from him, and so he and his Wife and Children fled to the States of *Holland*, for a Place of Residence.

Against the Imperial Army (which was sent into all Parts of *Germany* to distress it) the Circle of Lower Saxony did arm it self, under the King of *Denmark* their General, but he received a great Overthrow by *Tilly* the Emperor's General, and thereupon the whole Power of the Protestants was broken.—The Emperor was so elevated with

Success

‡ He married *Elizabeth* only Daughter of King *James*.

Success, that he did not Question, but for the future to be absolute in *Germany*, and with that View published a Proclamation, enjoining the Protestants to restore to the Catholicks all such Church Lands or Revenues, as were taken from them since the Peace made at *Paffau*, and under this Pretence he hoped quickly to subdue the rest of the Protestant Princes. Indeed the Protestant Princes entered into a defensive Alliance at *Leipsic*, but without any great Prospect of Success, if young *Gustavus Adolphus King of Sweden*, had not come to their Assistance— This King came with an Army into *Germany*, and drove the Imperial Forces out of *Pomerania*, and the neighbouring Countries, and having afterwards joined his Forces with those of the Elector of *Saxony*, defeated Count *Tilly* in the memorable Battle near *Leipsick*, when the Emperor at one Stroke, lost all the Hopes he had conceived from the happy Success of his Arms for twelve Years before: From thence *Gustavus* marched on to the *Rhine*, where he made almost miraculous Progresses— And tho' in a Battle afterwards he lost his Life, yet his Army was victorious over the new Army raised by the Emperor under *Wellestein*.

After his Death, the Generals & Confederates carried on the War under the Conduct of *Oxenstiern*, Chancellor of *Sweden*, with good Success, and carried the War into the Emperor's Hereditary Countries, which brought on a Treaty at *Osnaburg*, and a Peace was concluded between the Emperor and the Swedes, by which the Authority of the States of *Germany*, and the Protestant Religion, were established at once, and the Emperor's

ror's Power confined within such Bounds that he could not easily afterwards attempt any Thing against either of them ; and so this Crisis passed over by the Blessing of God, on that mighty Hero *Gustavus*, and his victorious Army.

And the *Fifth Crisis* which I touched before, began in 1672, when *Louis* and *Charles* confederated to swallow up the united Provinces, to master *England*, to demolish Protestantism both in *England & Holland*, to pave the Way for the Extirpation of that Religion through all *Europe*, and for establishing Popery.

*This Crisis*, as I said, continued in Agitation forty Years—The glorious *Prince of Orange* broke *Louis*'s Measures, and overturned his Schemes for that Time ; yet not many Years after, the *Crisis* rose again, *viz.* in 1685 ; when *Louis* recalled, and vacated the Edict of Toleration of the Protestants, as he had been for many Years before weakning the Protestant Interest in *France*, to prepare for this fatal Stroke.

“ The Year *Eighty-five*, must ever be remembered as the most fatal to the Protestant Religion. In *February* King *James II.* of *England* declared himself a Papist, and went openly to Mass. In *June* *Charles* the Elector Palatine (Grandson of *Frederick*) whose Father *Charles Louis* had been restored to the Lower Palatinate & Electoral Dignity) dying without Issue, the Electoral Dignity went to the House of *Newburg*, a most bigotted popish Family.

In *October* the King of *France* recalled the Edict of *Nantes*, and in *December* the Duke of *Savoy* by the Perswasions or Threats of the Court of *France*,

*France*, recalled the Edict that his Father had granted to the *Vaudois*; so it must be confessed, that this was a very critical Year. And at this Time was the Height of the Fifth great Crisis of the Protestant Religion in the Opinion of Bishop *Burnet*.\*

“ The King of *France* let loose some Bodies of Dragoons to live upon the Protestants at Discretion, who were put under no Restraints, excepting Rapes and Murder. This was begun in *Bern*, and soon after the same Method was pursued in *Guienne*, *Languedoc* and *Dauphiné*, where the greatest Number of Protestants were; and not only the Dragoons, but all the Clergy and the Bigots of *France*, broke out into all the Instances of Rage and Fury, against all Protestants that did not change, upon their being required in the *King's* Name, *to be of his Religion*, for that was every where the Style.”

“ Men and Women who would not yield, were not only strip'd of all they had, but kept long from Sleep, and driven about from Place to Place. Women were thrust into Nunneries, where they were half starved, whip'd & barbarously treated. Multitudes of Protestants were banished the Kingdom by publick Edict, and great Numbers were chained to the Gallies, and the publick Exercise of the Protestant Religion suppress'd throughout all his Dominions—And upon the whole, here was one of the most violent Persecutions that is to be found in History, and has been compared to the Tenth Persecution of the Primitive Church, under *Dioclesian*.”

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And

\* History of his own Times.

And I cannot but account it a Specimen or Pattern of the Slaughter of the Witnesses foretold in *Rev. 11. 7, 8.* by which I understand the killing or banishing all the Ministers and other eminent Confessors of Christ and his Religion, and the entire Suppression of the publick Exercise of the true Christian Religion throughout Christendom for three Years and a half; and in this Persecution of the Protestants in *France*, we may have some Idea of what will then befall all the Protestant Nations and Churches. But to return,

Popery soon grew rampant in our Nation, and King *James* proceeded with an uncommon Zeal and Application to advance the Roman Interest; *Britain* was then in greater Danger than ever before; the King being in League with *Louis*, and having one of his own Kingdoms of his own Religion — The Forts and Castles were in the Hands of Papists, and the Army under popish Officers. The Romish Worship was set up in several Places of the Nation, and even in its great Metropolis, *Jesuits*, those Frogs of the Mystical Egypt (*Father Petre* and his croaking Company) were in the King's Chambers: Monks & Fryars appeared publickly in their Habits: The English Laws were trampled upon, and *England* was strip'd of their Rights and Immunities. — In a Word, Hell & Rome were Day & Night at work to add the finishing Stroke, to what had been so long contriving.

For the Succour of the most distressed and affrighted Nation, God raised up a Deliverer, this glorious *Prince of Orange*, and in Consequence of his Expedition to *England*, — King *James's* Abdication

cation—the setting the Crown on the Head of the Prince and Princess of *Orange*; and the Reduction of *Ireland*, the Nations were for that Time saved from Popery and Slavery.

But the *Crisis* rose again in the Beginning of this Century.

In 1700, the abdicated King *James* died in *France*, and the French King caused the pretended Prince of *Wales*, to be proclaimed with great Solemnity, King of *England*, *Scotland* and *Ireland*, and therein his Design was evident enough.

And a little after in the same Year *Charles* the Second of *Spain* died (without Issue) and by his Will (real or forged) the Duke of *Anjou* second Son of the Dauphin was made his Successor to the whole Spanish Monarchy, contrary to the Treaty of Partition: And upon his declaring that he accepted of the Will, he was proclaimed, saluted and treated as King of *Spain*, and thereupon he went to *Spain*, and took Possession of his new Kingdom.

And immediately French Troops were sent to take Possession of the Spanish Netherlands. This unexpected Event threw a dark Cloud over the Face of Affairs in *Europe*. *France* was now possess'd not only of the Netherlands, but of the whole Spanish Monarchy too, & therewith of all the Riches of *America*.—And the Scheme of *Louis* for an universal Empire, and the Extirpation of what he call'd the Northern Heresy was again visible in erecting.

*England* was disarm'd and divided; *Holland* was encompassed by the French Power; the Empire was weak, because disjointed, and the Affairs of

of Christendom were brought to as dangerous a Crisis, as could easily be imagined.

The vigilant King *William* was active & busy in opposing the Designs of *France*, and perfected an Alliance between the Emperor, England and Holland, and before his Death projected the *whole Scheme of the War*, that became absolutely necessary for the Preservation of Europe: And 'tis well known, that in the Reign of Queen *Anne*, by the wonderful Success of the Arms of the Allies under the valiant *Eugene* and *Marlborough*, that aspiring Monarch *Louis 14th*, was humbled & broken—And that long Crisis came to a full Period, at the Death of *Louis 14th*; and when the great Elector of *Hanover* sat on the British Throne.

The Appearance of King *GEORGE*, as of the Sun in his Strength instantly dispell'd the Mills, scattered the Clouds, and dissipated the gloomy Terrors, and filled the Hearts of true Protestant *Britons* with Joy, as the *Light of the Morning when the Sun riseth, even a Morning without Clouds*.

King *GEORGE I.* (of blessed Memory) was our Protector and Defender from Jacobite Outrage, and popish Tyranny — And our gracious Sovereign now Reigning, *GEORGE II.* is as the *Light of our Eyes, and the Breath of our Nostrils*: *GOD* hath ordained a *Lamp for his Anointed, and upon himself shall his Crown flourish*.

And now to close this Section, which was an Accommodation of my Text to the *Prince of Orange*, the glorious King *WILLIAM*, I will only add, " That this great Man must be considered by us Protestants, as raised up by God to resist the Power of *France*, and the Progress of Tyranny and Persecution.

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The Series of the Five Princes of *Orange*, that ended in him, was the noblest Succession of Heroes that we find in any History, and the thirty Years from 1672, to his Death in which he acted so great a Part, carry in them so amazing Steps of a glorious & distinguishing Providence, that in the Words of *David*, he may be called the Man of God's right Hand, whom he made strong for himself.\*

It may be said with great Propriety in the accommodated Sense of my Text, that King *William* reigned in Righteousness, and was as a hiding Place from the Wind, and as a Covert from the Storm of War & Persecution—as Rivers of Waters in a dry Place, as the Shadow of a great Rock in a weary Land.†

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\* *Burnet's History*, Vol. 2.

† “ All the Circumstances of the illustrious Life of our Prince (i.e. the Prince of *Orange*, King *William III.*) seem to have conspired to make him the Check and Bridle of Tyranny; for his Mind has been strengthned and confirmed by one continued Struggle, and Heaven has educated him by Adversity to a quick Sense of the Miseries & Distresses of Mankind, which he was born to redress: In just Scorn of the trivial Glories, and light Ostentations of Power, that glorious Instrument of Providence moves---- in a steady, calm, and silent Course, independent either of Applause or Calumny, which renders him if not in a political Sense, yet in a moral, a Philosophick, an Heroic and a Christian Sense, an absolute Monarch: who satisfy'd with this unchangeable, just, and ample Glory, must needs turn all his Regards from himself to the Service of Others; for he begins his Enterprizes with his own Share in the Succes of them; for Integrity bears in it self, its Reward, nor can that which depends not on Event, ever know Disappointment.

With the undoubted Character of a glorious Captain, and (what he much more values than the most splendid Titles,) that of a sincere and honest Man, he is the Hope and Stay of *Europe*, an universal Good, not to be engrossed by us only, for distant Potentates implore his Friendship, and injur'd Empires court his Assistance. Sir R. Steele's Christian Hero.

(publish'd 1751.

I have now considered & illustrated my Text in Accommodation to seven great Personages (if King James the First may be admitted, *by the Courtesy of England.*) And to these I will add,

8. A mighty Man, and *the Protestant Heroe, another Prince of Orange*; Charles Frederick the present King of *Prussia*, ‡ sprung from noble Ancestors, zealous Protestants and Calvinists, and true Patriots.

“ *Frederick-William Elector of Brandenburg* (and Father to the first King of *Prussia*) who deceased in 1688, had set it up for a Maxim, that the Electoral Families in *Germany* had *weakened themselves* so much, that they would not be able to maintain the Liberty of the Empire, against the Austrian Family, which was then rising by their Victories in *Hungary*—He observed that the *Houses of Saxe* and *the Palatine*, and of *Brunswick* and *Hesse* had *done this* so much, by the dismembering some of their Dominions to their younger Children, that these Houses were mouldring to Nothing, he therefore resolved to keep all his Dominions entire in one Hand—This he thought would make his Family the Balance to the House of *Austria*, on whom the rest of the Empire must depend. †

This Passage is very remarkable, and worthy of particular Observation.

It was of God, that *Frederick-William* had such Sagacity and Foresight ; and 'tis apparent that by the Blessing of God, in Consequence of his wise Conduct, his Family is, in less than half a

Century

‡ His Titles are *Charles-Frederick* by the Grace of GOD King of *Prussia*, Margrave of *Brandenburg*—Prince of *Orange* &c.

† *Burnet's Hist.* Vol. I.

Century, become the Balance to the House of *Austria*, and the great Bulwark of the Protestant Religion and Liberties in *Germany*.

His great Grand-son *Charles-Frederick* was able in the last preceding War, to give Law at the Head of a mighty Army, to the Empress Queen, to the King of *France*, and the other contending Powers of *Europe*.

And in the present War, by the Divine Aid, he has cut off one Head of the grand Confederacy against him, *Augustus King of Poland, and Elector of Saxony*. — This mighty Man, this illustrious Prince is the most renowned of the Age, for Wisdom and Valour, for Religion & Virtue, and the greatest and most valiant Leader of Armies in our Times, next to *Charles 12th King of Sweden*, who (in my Opinion) was greater than *Alexander* and *Cæsar* for martial Skill and Prowess, nor does the *Battle of Pultowa*, which ruin'd all his Affairs, lessen the Hero.

GOD has raised up the King of *Prussia* to execute his Will, for He has a terrible Work in doing among the Nations.

This glorious Potentate lives, and wars, and triumphs in the midst of numerous and potent Enemies — The popish Confederacy for the Ruin of the Protestants is formidable : It is indeed a strong *Confederacy of Austria and Bourbon*, 'till now, never united.

And this must be accounted the *sixth great Crisis* of the Reformation, when the protestant Religion and Liberties are in a very dangerous Situation ; and yet, to me, it does not hitherto appear so dangerous a Crisis as the fifth and last preceding

ing—How much higher it may rise, and how long *Europe* and *America* shall be under the Agitations of it, we cannot foresee or foretell without the Spirit of Prophecy.

God only foreknows the Issue of the present Wars and Commotions that are among the Nations of *Europe*.

If I could believe that the *fourth Vial shall be poured out* (i.e. the grand Supports of the Papacy removed) before the Slaughter of the Witnesses, I might suppose that it is now *in pouring out* by the King of *Prussia*, but seeing (as appears to me) the Slaughter of the Witnesses shall precede that Vial, which will come to pass at or about the End of their Prophecy or the 1260 Years, the pouring out the Vial must be at a great Distance from our Times—And according to my small Knowledge of Scripture-Prophecies concerning the future State of the Church, I cannot think that any remarkable Prediction is now in the fulfilling: i. e. in a strict and proper Sense of the Prophecy. Nor do I suppose, that any great Revolution in *Europe* will ensue the present War, or any great Change in *North-America*. At the End of the present War, this *sixth Crisis* may go off, as others before, without any remarkable Alteration in the Face of religious Affairs, whether popish or protestant.

The next or *seventh Crisis* may issue in the Slaughter of the Witnesses, (i.e. the total Suppression of the publick Exercise of the true Religion &c.) and not *many* Years after, *Rome Papal* will fall, and in due Time the *Millennium* will commence.

In the mean Time, and in the present gloomy and tempestuous State of Things, let the protestant Nations

## An Election S E R M O N. 71

Nations and Provinces look to God and trust in Him—Let us know and remember, that when all the Sluices are opened, and the Flood-Gates broken up, so that we expect nothing but to be over-whelmed, God can raise up such Banks, and Ramparts, as shall keep out the raging Waters, and restrain their Violence.

Indeed it is told us Protestants, that *France* is confederate with *Austria*, & our Heart is moved—but let us not fear for the two Tails of these smoaking Fire-Brands—God is our Refuge & Strength, a very present Help in Trouble, therefore let us not fear, tho' the Waters of the Sea roar, and be troubled, tho' the Mountains shake with the Swelling thereof, there is a River, the Streams whereof shall make glad the City of God: God is in the midst of her; she shall not be moved; the Lord of Hosts is with us, the God of Jacob is our Refuge.

Having now finished the doctrinal Illustration of my Text, I shall make Application in a Word of Instruction, respecting civil Government in general—the *British* Government in particular—and the Priviledges of Government in this Province by Royal CHARTER under the Smiles of our gracious Sovereign—And shall then close with particular Addresses.

I. Let us improve our Text respecting civil Government in general, & duly acknowlege the divine Goodness in ordaining Magistracy among Men.

Indeed God Almighty, the supreme Lord of Man, has not himself instituted a civil Government among other Nations, as he did over the Nation of Israel; and the political Government

of that Nation by Divine Institution wholly ceased, when its national State was utterly broken, and their Commonwealth demolished—Nor has Jesus Christ the mediatorial King left any designed Plan or Model for the political Government of Christian Nations—Nor doth God himself name and appoint the Person who shall hold the Sceptre, in any Nation of the World, as he did to the Israelitish Nation in the Persons of *Saul* and *David*, and others afterwards ; nor has God appointed any particular Persons, in any Nation, to make civil or municipal Laws or Statutes ; nor has he named, nor does he name the Judges that are to interpret the Laws, and put them in Execution ; and yet the Apostle *Paul* says, that *there is NO Power but of God, the Powers that be, are ordained of God*, Rom. 13. 1.—“ The Powers he there speaks of must be the Roman Emperors, and those that rul’d under them ; for he wrote in that Time, when *Rome* was the Mistress of the World, and to Christians living in the Metropolis, *Rome* herself.”—“ Now the Roman Emperors then in Being were not in strictness of Speech ordained of God, but were elected by the Roman Armies, or chosen and confirmed by the Senate.” And hence Dr. *Whitby* (on that Text) makes this clear Inference, “ That an immediate Appointment or Designation of the Person by God cannot be necessary, to render any Prince, God’s Ordinance”—“ And though it be granted that God has made a general Appointment or Ordinance, in the fifth Commandment, or by a Law of Nature, requiring that all Nations should have some Government placed over them, yet no individual Person

Person can claim a Right, to be the higher Power in any Nation, more than others, nor are the People by it, tied to yield Obedience to this Man, more than that.— This therefore cannot be sufficient to make a Man the individual Person, who is God's Ordinance, in Reference to such a Nation.— It remains therefore that this Authority be conveyed to this or that individual Person or Family, by Compact, Consent or Choice of the Persons governed, that such a Person or Family shall have the supreme Authority in such Nation. It therefore must be such a Choice, Consent or Contract, that renders any Person the Ordinance of God to such a Nation. And this is what Men call a legal Right or Title to the Crown, i. e. a Title by the Laws & Constitutions of the Land."†

And this is the Basis of the Establishment of Royalty in the House of *Hanover*, viz. by the Representative of the Nation in Parliament.— And King **WILLIAM** our great Restorer, had a clear Title to the British Crown by the Choice & Consent of the People in Parliament, which is indeed the only good Title of all lawful Governments; and so both He and his Successors to our present King **GEORGE** the Second, have the Title to the Crown more fully and clearly than any Prince in Christendom.

" But then, as mutual Consent and Contract make two Persons Man and Wife, and yet Matrimony is God's Ordinance, and the Power of the Man over the Wife, and of the Wife over the Body of the Husband is from God—and as among us (in *England*) one becomes a Master, and another

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† *Whitby's Annot.*

a Servant by Consent and Covenant, and yet the Master hath from God Authority over the Servant ; so here the individual Person becomes the higher Power, by the Consent, the Choice or Contract original or actual, of the Community, but yet the Power he exercises in that Station is of God the Fountain of all Power, and he acts in that Station not as the Minister of Man, but of God.” ||

And so at this Day a King reigns in *Britain*, and Princes or chief Magistrates under him rule by the Ordinance and Appointment of God, and under Jesus Christ the mediatorial King, into whose Hand all Power and Authority is committed by the Father, for the good of the Church.— And hence by him (the essential Wisdom of the Father, as himself speaks in *Prov.* viii. 15, 16.) Kings reign and Princes decree Justice, by him Princes rule, and Nobles, even all the Judges of the Earth.—

This Ordinance of God is well adapted to serve excellent Ends & Purposes of good to Mankind—Hereby the just Rights and Properties of Men are secured, and good Order preserved—And this is one great End of political Society and Government, and hereby the true Religion is maintained, for advancing the spiritual and eternal Interests of Men; but I would not be understood to insinuate, that the true Religion of Jesus cannot be supported on Earth, without the Countenance of the Magistrate and human Laws.—The Church of Christ is founded on a Rock, and the Powers of Hell shall not prevail against it so as to overthrow

it,

|| *Whitby Ibid.*

it, even though it had no outward, or Protection of earthly Powers.—And the Christian Religion was maintained in the World from the first founding of the Church for almost three hundred Years, without the Support of human Laws, or Christian Emperors & Kings, *Britain* only excepted, where *King Lucius* (the first Christian King in the World) towards the latter End of the second Century, protected and cherished the British Churches, by his Government & Laws.\* But excepting him, there was not any Christian King or Emperor on Earth, 'till *Constantine the Great*; and most of the Emperors before him, were profess'd Enemies to the Christian Religion, and with Rage and Fury persecuted the Professors of it—And yet the Church was upheld, the holy Religion of Jesus preserved and propagated; and it was said, the Blood of the Martyrs was the Seed of the Church—And afterwards when the true Church was under the terrible Persecutions of the papal Antichrist, yet being founded on a Rock, it was not demolished, it weather'd out all Storms & Tempests.—But all this notwithstanding, it must be acknowledg'd as a great Favour and Smile of Heaven, when the great Powers of the Earth turned Christian, or openly appeared for the Protection & Encouragement of the Christian Religion; a special Favour, when God raised up Kings the nursing Fathers, and Queens the nursing Mothers of the Christian Church.

When *Kings & Emperors* turned to be Christians, they were in a Sense *Vicegerents* of Christ, who is the Head of the Church, and the Prince of

\* *Beda Eccl. Hist. Gent. Angl. Lib. 1. Cap. 4.*

of the Kings of the Earth, *Rev. i. 5.* Under Christ the mediatorial King, who reigns in Righteousness over the Church, earthly Princes professing his Religion rule in Judgment, and are to the Church as a hiding Place from the Wind, and as a Covert from the Tempest of Persecution; a Refuge of Defence from the Rage and Violence of wicked Men. And under Jesus Christ the great King, Christian Princes who understand their Duty, uphold the true Religion, maintain the true Worship of God, and preserve the Church in the Enjoyment and Exercise of her Christian Rights and Liberties — And this Ordinance of God being so well adapted to serve such excellent Ends and Purposes, let us acknowledge the Goodness of God in the Ordinance of Magistracy on Earth. I proceed —

II. To make Application of our Text respecting the British Government in particular, and the happy Establishment thereof.

(1.) Let us thankfully observe the distinguishing Favour of Heaven to our Nation and Land, in ordaining for them so happy a Constitution of civil Government, so well adapted to answer the Ends of the Magistracy. \*

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\* “ The grand northern Hive, (from which have issued those mighty Swarms of Goths, Vandals, Saxons, Angles, Franks, Huns, Danes and Normans, which subdued all the western Parts of Europe) has been stil'd by some Authors *Officina Gentium*, the Shop of the Nations; and might with as much Justice have been called *Officina Libertatis*, the Shop of Liberty. For wherever those People settled, they established a Government of Liberty, and shewed themselves to be greater Masters of the great Secret of governing *ALL* by *ALL*, than those Nations that had given them the opprobrious Name of *Barbarous*; and as they were all Joint-Adventurers in

The British Constitution is a mix'd Government or bounded Monarchy — The supreme Power of *Great Britain*, consists of the King, the Nobility, and the Representatives of the People, called the Commons—These are the three Branches of the highest Power in the Nation, who make Laws for the Government of the Nation; and the putting these Laws in Execution, is in the Hands of the King, who for the impartial Administration of Justice, erects Courts and appoints Judges and other Court Officers under them for this Purpose. And the King and his Officers are obliged to Rule according to the settled & known

Laws

in their military Expeditions, so all had a Share in their civil Government, and the Lands they conquered. For they chose their General and great Officers, to conduct them in the War (which great Officers were a Council of War to the Generals in lesser Matters, but in Affairs of greater Importance, they assembled the whole Army, and consulted with all the Soldiers or People under their Command. When they came to be settled in Peace, the Lands of the conquered Country were divided; the General had his Share, the Officers their's, and the Soldiers or People their's. The General became their Prince, and when he died, another was chosen to succeed him by a general Election. The great Officers were now his *Council of State* in lesser Matters, as they had been before, his *Council of War*; but in great Affairs, and Matters of Weight relating to the Publick, all the People were assembled, and advised with in the Manner they had been during their military Expedition. The Shares of Lands given to the Officers were afterwards called Baronies, and those given to the Soldiers, Feuda, or Fees.

Wherever these northern Nations settled, they established a Government, framed out of Monarchy, Aristocracy, and Democracy. *France*, *Spain*, *Italy*, and *Britain*, had all this Sort of Government, which is no other than a limited Monarchy, tho' *Britain* is the only Nation in the World that still retains it. The Founder of this incomparable Sort of Government very well knew, that Monarchy, when

Laws and Statutes of the Nation.\*—And every Man has the Privilege of being tried by his Peers, as we say, or Equals; and therefore Juries are chosen from among the People, appointed and sworn,

when corrupted, degenerates into Tyranny; that Aristocracy, (i. e. The Government of the Nobles) being corrupted, turns into an Oligarchy; (i. e. Government by a few, or a small Number) and that Democracy (i. e. the Government of the People) was liable to Tumults and Confusions: and therefore to avoid the Danger, that might arise from either of them separately, composed the most exact Scheme of Government out of them all, and which in our Language is called King, Lords and Commons. Each of these have their proper Spheres to move in, and whilst they continue within them, the Government is easy, and the Constitution safe; but if the Motion of any one of them interferes with that of the other, the whole Frame is out of Order, and the Constitution immediately falls into Convulsions, and without wise and speedy Applications, must expire in an Apoplexy.—In the happy Island of *Britain*, which well deserves the glorious Name of the *Capital of Liberty*, the Property of the meanest Subject is so strongly guarded by Law, that a moderate Fortune here is infinitely more valuable than the highest Honours, and greatest Riches, a Subject is capable of attaining in any Country of the World, where the Will of the Prince, (and not the Safety of the People) is the supreme Law.

—But though in *Great Britain* only, the ancient, generous and manly Government of *Europe* survives and continues in its original Lustre & Perfection, and is a most exact Scheme of Politicks; yet it may be endangered by any one of the Branches of the Constitution invading the Province of the other. And if hereafter this Nation should so far lose its Virtue, as to have its Lords and Commons become basely servile and mercenary, there will not be wanting evil Ministers, who will advise the Prince to lay hold of the Opportunity to purchase from them their Liberty, and bribe them into Slavery.”

\* “ The King at his Coronation does solemnly promise, and swear to govern the People of *England*, and the Dominions thereunto belonging, according to the Statutes in Parliament

sworn to bring in their Verdicts on Cases before them, between Man and Man, according to Law and Evidence.—And excepting the common Infirmitiess of human Nature, impartial Justice may be expected in general to be dealt out in Court Processes.

And by this Constitution every Member of the State is treated in such a Manner as is most rational, most equitable, and most conducive to the publick Good—And this Government requires no unnatural and unjust Precautions, to support it, but in it's own Nature tends to it's own Preservation.

It is so far from requiring Art or Violence to support it, that both these are needful in order to disturb it—There is nothing in this Constitution (in it self considered) violent or oppressive, but every Thing is founded on Reason & Justice. All understanding Men will become its Guard, because they see they cannot possibly have any Interest to make it otherwise—and its Excellency is visible in this—that notwithstanding the Luxury and Corruption of the last hundred Years, yet the Form of Government is still subsisting, and is seen to answer the Ends of Government. Indeed it cannot be said that the British Constitution prevents all Inconveniences ; such a perfect Government is not to be expected on Earth, but this is certain, that these Evils are better guarded a-

ment agreed on, and the Laws and Customs of the same, and to his Power to cause Law and Justice in Mercy to be executed in all his Judgments ; and to the utmost of his Power to maintain the Laws of God, the true Profession of the Gospel, and the protestant reformed Religion as established by Law."

gainst, or more easily remedy'd under this Constitution, than under any other. And 'tis nor rhetorical Flourish, but an honest plain Truth, that the British civil Government is the best Constitution and Establishment that is now on the Face of the Earth. ‡—Most certainly every one will readily grant, that 'tis unspeakably better than that of *France*, and several other Kingdoms of *Europe*, as well as the Turkish and Eastern Governments, where their Kings and Emperors have a despotic, i.e. an absolute arbitrary Power over the Lives, Liberties and Estates of their Subjects, and so the Condition of the People in all those Countries, is properly speaking a State of Slavery — where the Will of the Prince is the Rule & Law for the governing of his People—Whereas according to our Constitution, the British People are in a State of Liberty ; i. e. under a legislative Power, established by Consent in the Common-wealth or Kingdom, and not under the Dominion of any Will,

‡ “ It is a mix'd Government---for here is Monarchy, the first and best Form of ruling the People, according to the Judgment of *Plato* and *Aristotle*. Here is Aristocracy, that is, the Nobles and chief of the Nation have a Share in the Government, which was approved by *Moses*, and by the most eminent Lawgivers of *Greece*, as *Licurgus* and *Solon*.---Here is Democracy, that is, a popular State, wherein the common People rule by their Representatives : All our Laws are made by the common Consent, as in the famous Common-wealths of *Athens* and *Rome*. The British Government is made up of all these, and resembles that of the wise *Lacedemonians*, which was a mixture of King, Nobility & Populace, for the *Ephori* were chosen out of this last. This is the Nature of our Government, and is certainly more eligible than any unmixed simple Species of Government. Here the Excellencies of all the individual Models of Ruling meet together and conspire, the Prerogative of Kings, the Dignity of Nobles, the Privilege of the People.”

Will, or the Restraint of any human Law, but what that Legislature shall enact according to the Trust reposed in it. †

It is the happy Freedom of *Britons*, of Englishmen under Government, to have standing Laws to live by, common to every one of the Community, and made by the legislative Power erected in the Nation, as was before hinted.— And under this happy Constitution, and the Execution of these Laws, Liberty is preserved, Property is secured, Order is maintained, and above all, the true Religion is upheld and promoted, to the Glory of God, the Honour of the blessed Jesus, and the spiritual Felicity of all honest Professors of Christianity.

II. Let us most gratefully observe the wonderful Appearances of a gracious God for these Nations, in preserving to them this excelling Constitution of civil Government, and saving them from Tyranny, Slavery and antichristian Darkness. Many a Time has the Lord delivered his People when in Danger of sudden Destruction, and has caused Light to shine out of Obscurity. It will suffice, if I go no further back than the Reign of King *James* the Second, who set up his Will and Prerogative above the Laws of the Land, and endeavoured to overturn the whole Constitution ; and upon the Dissolution of the old established Government, to introduce an absolute despotic

† “ The King of *England* governs his People by politick Power, which is a mix’d Power, and therefore he cannot make his Will his Law, he cannot alter the Laws of the Kingdom as he pleases, because his Power is mix’d and limited.” Sir *John Fortescue de Laudibus Legum Angliæ*.

potick Power, in Imitation and according to the Pattern of *Louis 14th of France*, and therewith to bring in the popish Religion, so well calculated for an Agreement with arbitrary Power in the State, under a Prince wholly Jesuited, and under the Influence of Bigotry to the Romish Principles almost without a Parallel.

But lo ! in the midst of Distress and Perplexity of the British People, God raised up a Deliverer, the *Prince of Orange*, afterwards the glorious King WILLIAM, the great Restorer of the English Constitution, and under God their Saviour from Slavery and Popery.

God suddenly broke the Schemes, disappointed and blasted the Designs and Stratagems of *France* and *Rome* for our Ruin. And on the Prince's Arrival, the golden Phantoms of unbounded Rule and Sovereignty that had so long glittered in the King's Eyes, disappeared in a Moment, and he found himself standing on a frightful Precipice, and the Support that bore him broke under him. The happy Revolution ought never to be forgotten by Protestants, Britons, and Transmarine English.

The Nations were delivered from an arbitrary popish King and jesuitical Counsels ; and from the Hazard of having a supposititious Heir of the Crown imposed on them, and educated in the Romish Communion, to the Ruin of their Religion and Property.

And in the Reign of this our great Deliverer and Restorer, the Succession of the British Crown was settled in the House of *Hanover*, the parliamentary Establishment of the Succession in that illustrious

illustrious Family, to the Exclusion of all Papists, tho' nearer in Blood, was the Consequence of the happy Revolution.

And this indeed is an undoubted and indisputable Title, being done by the whole Legislature of a wise and free protestant People, jealous of their civil Liberties, and highly regarding the Protection of their religious Rights, as protestant Britons.—And from that Time forward the ancient good and wholesome Laws and Statutes were restored for the publick Weal. And the Nation being recovered to a State of Freedom, did by their Parliaments make use of their Liberty, to make such other Laws, and take such other Methods as were most proper to preserve them from such Dangers in Times to come. “ And moreover the Nations were delivered from a Remnant of Popery, that stuck so long to them, *viz.* Persecution of protestant Dissenters, *by the Act of Toleration*, which still subsists, and God grant it ever may continue in full Force, according to the true Intent & Meaning thereof, whereby all Protestants are at Liberty to worship God, according as they are perswaded in their Conscience is most agreeable to his Will, without fear of being ruin'd in their Persons or Estates by any Faction prompted thereunto by the Court, and without Hazard of having any Party of Protestants join with Papists to overthrow the established Church for private Interest.” Nor should we overlook the former and late Deliverances granted by our God from the popish Pretenders both Father and Son. This, this is an unspeakable Mercy — For woe, woe to the British Nations and Plantations, if ever

ever the *Pretender*, or any of his Race gets Possession of the British Throne. But we trust in God who hath delivered, that He will yet deliver us, that the *King*, the *Prince*, the whole *Royal House*, with the Nation, may joy in the Strength of the Lord, and greatly rejoice in his Salvation.

I go on,

III. In Application of our Text to this Province, and the civil Government thereof, as a Branch of the British State and Empire.—Let us with deep Attention consider its peculiar Privileges by the Royal CHARTER, and the Smiles of our gracious Sovereigns, and let us acknowlege the divine Goodness in preserving to us our excellent Constitution.—

This People have been favoured in former Times with *excellent Governours*, or *chief Commanders*, by the tender Care of our nursing Fathers and nursing Mothers—among whom a *Dudley*, a *Belcher*, and a *Dummer*, cannot be forgotten; Gentlemen of Wisdom, Justice and Goodness, in the Administration of Government—of Religion and Virtue, and memorable for their great Regard and Affection to the Ministers of Religion.

Mr. *Dummer* will be remember'd in the Land, for his most prudent, righteous and mild Conduct of the public Affairs, so happy for the Province, and so pleasing to the People.—He retired from the Government to a private Life, with a Temper and Behaviour so suitable to a Soul that is raised above the World, and the Honours of it, to a devout Contemplation on heavenly Glories.—In his advanced Age, he has the Comfort in Reflection of having served his GOD, his King & his Country, with Integrity.

We

We cannot be unmindful of the Smiles from the Throne in the Appointment of so distinguish'd and accomplish'd Gentlemen as Mr. *Addington*, and Mr. *Willard*, to the very important Place of Secretary.—Mr. Secretary *Addington* was famous in his Day for Wisdom, Probity and Fidelity in the discharge of the public Trust.—And the Name of Mr. Secretary *Willard* (*the good Secretary*) is as the most fragrant Ointment. The Fame of his good Deeds, his long and faithful public Services, remains after he is dead, and he will live in a good Report.—His Continuance in the Secretary's Office forty Years, and in all that Time managing the Affairs under his Care, not only without Error and Fault, but with universal Applause, is without a Precedent, and cannot but raise our Admiration.

He was a Christian of a true primitive Spirit, *an Israelite indeed, without Guile*, and a shining Example of Piety and Virtue. This excellent Servant of God is deceased—and is it not our Duty to embalm his precious Memory? And can those who for many Years were acquainted with his eminent Graces and moral Endowments, refrain dropping a Tear on his Grave? —— *O Boston!* thy Beauty is faded—the Lord hath taken from thee—the *Judge*, the *Prudent*, and the *Ancient*, the *Honourable Man*, and the *Councillor*—Help Lord, for the godly Man ceaseth—and where is *the Man* to be found among you to stand in *the Gap*? —— Blessed be God, our Eyes see one of a like Spirit, Piety and pure Conversation, by Royal Appointment, repairing the public Breach.—And Mr. Secretary *Oliver* excelling in Prudence, Uprightness,

M

and

and unblemish'd Virtue, will obtain the just Rewards of his faithful public Services.

But to return from this Digression, for which I ask Pardon, if I have offended.

As we have in Times preceeding been happy under wise and good Governours, so we hope to be thus happy in Times coming.—

Our good and gracious KING has given us a fresh Mark of his Royal Favour, in appointing Mr. POWNALL to the chief Seat of Government, at such a Day as this.—

*Your Excellency* in your great Goodness, will permit me on this public Occasion & Solemnity, to congratulate *you* as the *chief Prince* among the Princes of the Province, trusting in God, that you will rule in Judgment under King GEORGE, who reigns in Righteousness—that under GOD and the KING, you will be as a *hiding Place*, and a *Refuge from the Storm*, in the present tumultuous and tempestuous State—as *Rivers of Waters in a dry Place*, as the *Shadow of a great Rock in a weary Land*.

We render our hearty Thanks to God the supreme Governor among the Nations, that he has directed the KING to a Gentleman of so great Capacity for Government.—Though with the aged, by long Experience, there is Wisdom ; yet God giveth to the young Man also, Knowlege & Discretion.—*Elihu*, though inferior in Years to *Job and his three Friends*, yet appeared much superior to them all in Understanding, in a right Knowlege of God, his Attributes, Providence and Government of the World :—And we hope the Under-

standing

standing of an *Elihu* will appear in all your public Conduct.

All civiliz'd Nations and Countries have expressed their Sense of this ; that Governors and Men in Authority ought to be Men of good Capacity and Knowlege.—When our Saxon Ancestors gave the Name of *Koning* (by Contraction *King*) that is, *a wise Man*, to their *supreme Magistrate*, they taught us, what was a necessary Property in crowned Heads, which is also a necessary Qualification in Governors & Magistrates under them.—The Emperor *Marcus Aurelius* (*Antoninus Philosophus*) had very often in his Mouth that Saying of the great Philosopher *Plato*, that *then indeed Common-wealths would flourish, when Philosophers reigned, when Rulers were skilled in Philosophy.*\* Such an one was *Marcus* himself, and such was the Character of some of his Predecessors, as *Augustus, Titus, Adrian, and Alexander Severus*. And some of his Successors, *Constantine the Great* (as appears by his very learned Oration to the Convention of the Saints) and *Theodosius the Elder, and Charles the Great*—all good Rulers, as well as learned Princes.—And therefore may we not hope for great Felicities under the Government of a Gentleman of *polite Literature, skill'd in the liberal Arts, and a Philosopher.*—We are perswaded such an one will favour Learning, and smile upon Men of that Character.

The Character of a true Philosopher takes in religious Endowments, & moral Virtues, in which we shall behold you no common Example—And

\* *Jul. Capitolin.*

a generous public Spirit is also a constant Companion of true Philosophy—and therefore we believe, you will aim at the common Good, and espouse the public Weal.—The true Philosopher prefers the Advantages of the Community, before his private Interest.

The Emperor *Adrian's* Motto is an excellent one for Rulers (*Non mihi, sed Populo*) *not for my self, but the Public*, i. e. the Welfare of the People must be my chief Aim ;‡ which well agrees with that Preface or Head to the Laws of the twelve Tables—(*salus Populi suprema Lex esto*)—*Let the Welfare of the People be esteemed the highest Law*—which must have a governing Power over all Laws.

A true philosophical Soul only, is fit for public Employment, and Government.

We may observe in the fifth Verse of our Context, a happy Change in the State of Things, when religious, virtuous, public-spirited Men were in civil Rule—the *vile Person* shall no more be called *liberal*, nor the *Churl* said to be *bountiful*, i. e. shall not have the Style and Title of Prince bestowed on them, for so the Words in the Original import— “ Under a Prince that loves and honors Virtue, unworthy Persons shall not be advanced to Degrees of Honour & Dignity.” — There follows in 6, 7 & 8 Verses, an excellent Illustration, “ For “ the *vile Person* will speak Villany, & his Heart “ will

‡ *Princeps existimat, non Rempublicam suam, sed potius se  
sse Reipublicæ.* *Seneca de Clementia, Cap. 1.*  
§ *consulis Populo, remove te a Suspicione alicujus Commodi  
tui. Fac Fidem te nihil nisi Populi Utilitatem et Fructum  
quærere.* *Cicero.*

“ will work Iniquity—to make empty the Soul  
“ of the hungry, and he will make the Drink  
“ of the thirsty to fail—the Instruments of the  
“ Churl (that is, the selfish, sordid, covetous Man)  
“ are evil ; he deviseth wicked Devices to de-  
“ stroy the poor with lying Words, even when  
“ the needy speaketh right ; but the liberal de-  
“ viseth liberal Things, and by liberal Things  
“ shall he stand.”

“ Which Words shew the different Temper  
and Method of the *base & narrow-soul'd Man*, and  
of *him that is truly generous & public-spirited*.—The  
former hath no true Sense either of Honour, or  
Conscience, but makes it his Business, under spe-  
cious Pretences, to prevent Judgment & Justice.  
Whereas the Designs of the latter, are truly great  
and worthy of his Character, and it is by these  
only, that he seeks to support his Dignity.”†

We believe, that under the Direction of such  
a noble Spirit, this People shall have Occasion, by  
many Thanksgivings, to express their grateful  
Sense of the divine Favour vouchsafed in that  
Regard.

Your Excellency will (I hope) ever have a  
*wise and faithful Council*, in all the public Affairs  
that you shall open before them ; who will give  
their best Advice for the KING's Honour, & the  
People's Happiness.

And those Gentlemen that from Year to Year  
shall be chosen to *Represent the several Towns in  
the General Assembly*, will be Men of Under-  
standing and Integrity, and will approve themselves

*Pillars*

† Lowth's Comment.

*Pillars of the State, and ever studious of the public Safety and Peace.*

The Ministry, who are (as well as the Magistracy) most loyal to King GEORGE, & zealous for the protestant Succession in his Family, and Friends to good Government, will be incessant in their Prayers to Almighty GOD, that your Administration may be attended with great Prosperity both to your Excellency & this People—

Sir,—we behold you as a *true Protestant* (a professed Member of a most illustrious Branch of the Reformation, the Church of *England*) a *true Britain*, and whose *Heart is entirely English*—and therefore we perswade ourselves, you will nourish and cherish *true Protestants, and Britains* in America—that you will naturally love & care for your *own Country-men on this Side the Atlantick*, & ever pursue their best Interests.——Our small, but very flourishing *Academy* (at Cambridge) under the Direction and Government of the very learned, virtuous and worthy, *the President, Professors and Tutors*, will not be neglected by you, as your Excellency has a special Relation thereto, being Head in the Visitation.

And after a long & happy Administration for the Interest of Religion and Learning, and the public Weal—when it shall please the KING to advance you to a Place of greater Honour, and more extensive Usefulness—or when it shall please the *Great King* to advance you to heavenly Honour and Glory, may the Name of Governor POWNALL, be more fragrant, and his Memory be more precious than the Name and Memory of DUDLEY and BELCHER.

A3

As Mr. THOMAS HUTCHINSON \* is by the Royal Commission, advanced to the second Seat of Honour and Government in the Province, I may with a Propriety address him also as a chief Prince among the Princes.

I beg your Honour will allow me to join my hearty Congratulations, with the Rejoycings of all this People, for this great Favour of our God and our King.

Your Honour has for many Years, even from youthful Age, shined in important Stations, in the House, at the Board, and as a Judge ; and by your excelling and unexceptionable Conduct, have been universally approved and applauded, as a Gentleman of great Wisdom, Integrity, Publick-spiritedness & Virtue : You have purchased a good Degree, and merited this further Advancement ; wherein you may by the Blessing of Heaven, still serve God, your King and your Country. The Voice of the King and the Voice of the People united, must undoubtedly be deemed the Voice of God ; and stimulated hereby, you will continue to make Use of your great Abilities, and larger Interest, and Opportunity also, as God shall offer, to seek and promote the Peace and Prosperity of the Province, civil and religious : that both your Honour and

\* *This Address, tho' (by Advice) pass'd over in Publick, is now offer'd to his Honour the Lieut. Governour from the Press, as if it had been spoken from the Desk--- And 'tis thought there is no Impropriety therein, as the Royal Commission to Him, was published the Day after the Election.*

and all this People, may hereafter have Reason to remember GOD and the KING with Thanksgiving.

Among the Favours of God vouchsafed to this People in their political State and *by Charter*, some of the greatest are, the free Election of the Representatives of the People in General Court ; the Freedom of the House, even as the British House of Commons, in all that comes or lies before them of a publick Nature, and respecting the Community they represent ; and the Election of his Majesty's Council, the second Branch of the Legislature : Great and important Trusts ! And we must acknowlege the Divine Goodness, that this our political Constitution is still preserved, and that the Province has for so many Years been bless'd with a *House of Representatives, Fathers of their Country, Guardians of our Liberties*, and who from Year to Year *transact our publick Affairs for the common Good*. And that such worthy Gentlemen are annually elected into Council, as under God and our King and his *Representative*, have been publick Blessings, and Benefactors.—And may the Divine Influence be vouchsafed to the Electors on this great Anniversary.

Honoured Fathers, the Council and House of Representatives :

This whole Assembly rejoices to see this auspicious Day ; and the Language of those who love their Country is, *The Lord direct you ; Your God prosper you* : And the Ministers of Christ in his Sanctuary, may be heard to say, *We bless you out.*

*but of the House of the Lord.*—In the Transactions of this Day, and in all Concerns of a publick Nature, may the *highest Judicatory of the Province*, be adorned with the Wisdom that is from above, pure and peaceable, gentle, and easy to be intreated ; full of Mercy and good Fruits, the Fruits of Righteousness, without Partiality, and without Hypocrify — And seeing and knowing what is their own and this People's best and highest Interest, may they steadily pursue it, to the general Approbation of the Province, and even to the Joy of future Generations.

And now, *to shut up all*, what Nation is there on Earth so great as the *British Nations*, and *American Provinces* ?—What other People is there, that hath Statutes and Judgments so righteous, as the Laws Divine and Human that are set before us ? Only let us take heed to our selves, and keep our Souls diligently, lest we forget the Lord our God, and his marvellous Loving-kindness.—And let us keep and do those Statutes and Judgments, for this is our Wisdom & Understanding in the Sight of the Nations and People that are round about us.

And Oh that there was such a Heart in us, that we might fear the Lord, and keep all his Commandments always, that it might be well with us, and with our Children forever.

*A M E N.*

one of the Hounds of the Lake — I think the  
old ship D. B. is still in full career, and  
I have seen her in full sail, and she is  
a fine vessel.



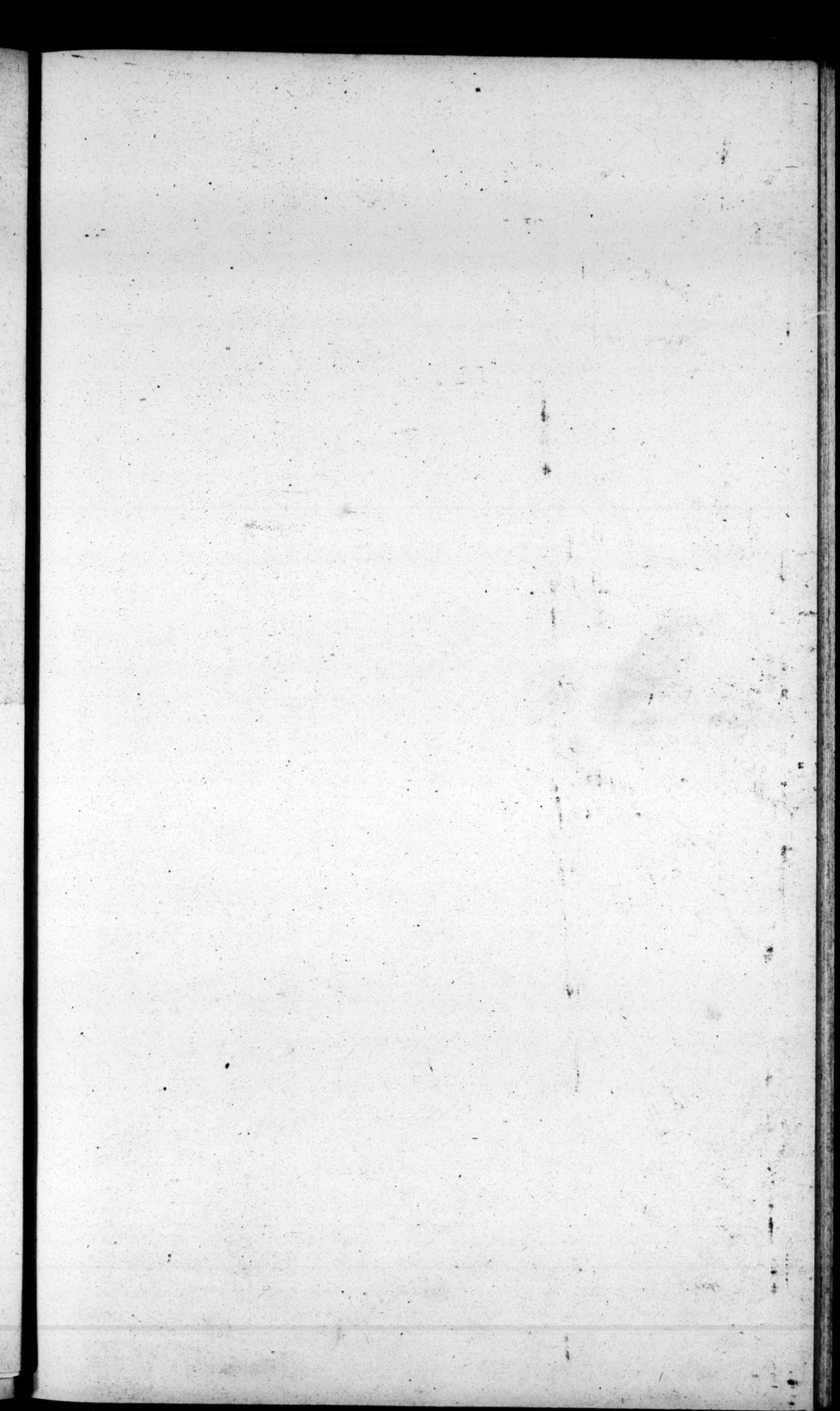
## E R R A T A.

Page 39. l. 3. from the bottom, read Chapters. p. 41. l. 17. f.  
distinct, r. distant. p. 51 l. 17. blot out, or, between Saxon  
and Norman. p. 60. l. 5. r. Frederick Vth.

A Margin Note omitted in p. 51. after --- *in him concentrated the Royal Saxon, --- to be read, ---*

Margaret (Sister to Prince *Edgar (Edgar Atheling)*) and Grand-Daughter to King *Edmund Ironside*) the only Survivor of the Royal Saxon House of *Alfred*, that had Children, was married to *Malcolm III.* King of *Scotland*, and *There* the Royal Seed was preserved. And King *Henry I. of England*, Son of *William the Conqueror*, married *Maud* or *Matilda* the Daughter of King *Malcolm* by this *Margaret*: And all the Kings of *England* ever since (excepting King *Stephen* Grandson of *William the Conqueror* by his Daughter) have derived from this *Matilda*, and so the ancient Royal House of *Alfred* was restored to the Throne of *England*, and at this Day possesses it, by the Lines of *York* and *Lancaster*, derived from King *Edward III.* and united in *Margaret* eldest Daughter of King *Henry VII.* and Great Grand-Mother to King *James I. of England*.







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